THE CHURCHMAN.

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POETRY.

For the Churchman.

THOU COMEST IN STRANGE BEAUTY.

The ideal face of any one to whom we are strongly and tenderly attached—that face which is enshrined in our heart of hearts, and which comes to us in dreams long after it has mouldered in the grave—that face is not the exact mechanical countenance of the beloved person, not the countenance that we ever actually behold, but its abstract, its idealization, or rather its realization; the spirit of the countenance, its essence and its life. THE DOCTOR.

Thou comest in strange beauty,
Like a star-gleam on the sea,
And Memory's shadows round thee fall
All soft and silently.

Thou comest in the freshness
Of thy unsullied worth,
Like angel-ones who smile upon
The dwellers on this earth.

Thou comest, in thy sweetness,
Which all unearthly seems,
Like lovely visions which but haunt
The beauteous world of dreams.

Thou comest, in thy brightness,
Like golden hues of even,
Which while we gaze in ecstasy,
Lose all their light in heaven.

Thou comest, and the tear-drop
Is gathering in mine eye,—
I thought not, when I saw thee last,
That thou so soon shouldst die.

Thou comest in the midnight,
When every glittering star
Shines forth a world of glorious light
Where sinless spirits are.

Thou comest when the day-beam
Breaks forth from darkness free,
Thou'rt ever with me, sainted one,
Enrobed in purity.

Thou comest, and I know thou art
A worshipper on high,
For every thought of thee is linked
With glories of the sky.

Thou comest, and I pray to be
Admitted where thou art,
In presence of th' Eternal One,
Where dwell the pure in heart. J. C.

From the London Church Intelligencer.

THE POETRY PROFESSORSHIP AND THE OXFORD CONTROVERSY.

To the Rev. C. P. Golightly.

SIR,—I find, by your reply to my note, that I am, as some of my friends supposed, that member of the University to whom you alluded in your letter of the 26th of November, published in *The Standard* newspaper, as having on his return, "after a few months' absence, expressed his surprise and concern to find that a great change had taken place in the opinions of certain of his friends; that the *via media* was deserted; that Rome was no longer regarded as a schismatical community; and that there was a strong desire for reunion with her."

You employ this fragment of a conversation of some third person, not named, with me, to assist you in making out your charge against certain members of this University, "that instead of fighting under their proper banner, they have hoisted the flag of Anglicanism, and under those false colors, are taking advantage of their respective positions, as Fellows of Colleges and Clergymen of the Established Church, to propagate Romanism, and to oppose Primitive views."

There is sufficient foundation of truth for the reported fragment of conversation to which you allude, to excuse you and your informant from any charge of voluntary misrepresentation, and yet sufficient inaccuracy to make me wish to offer some observations upon it, especially as I should be very sorry to be made to bear any part in an accusation against persons with whom I find myself constantly associated by others, and invited, in common with them, to quit a Church to which I believe every one of them, whether inclining to Rome or not, is just as honestly and conscientiously attached as I am myself.

It is true that I have observed with regret, since my return to Oxford, that some people now seem not to be sufficiently aware of the differences which, as I believe, (setting aside all our own sins, negligences, and ignorances,) do really distinguish the essential Church of England (as she ought to be) from the Church or Communion of Rome (such as she now is;) but I may say I am sure, I never professed to be *surprised* that this should be so; nor were the persons that I chiefly alluded to such as I had had much, if any, acquaintance with before. Far from expressing any surprise, I have repeatedly said that it seemed to me quite natural, that people who, when it was the fashion to be Low Churchmen, never would distinguish between High Churchmanship or Catholicism and Popery, should, now that the tide has taken a turn and runs the other way, be equally unable to distinguish between Popery and Catholicism. Besides this, I candidly admit that Protestants who have as much reason as yourself for supposing that they represent Orthodoxy, and even others of much lower and more decided shades of opinion, have really *very considerable grounds indeed to go upon* when they view and represent our Church as a *form* of what is commonly called *the Protestant Reformed Religion*; and though I trust others have still stronger grounds for viewing and representing it as a branch of the one Catholic and Apostolic Church, essentially opposed to the principle of general Protestantism, and essentially one with all other Churches of kindred origin, both Greek and Latin, still so long as the spirit of Protestantism seems to be dominant, as it now undoubtedly does, both among the Dignitaries of the Establishment, and in society at large; and so long as people abound who, though in full communion with the Church, nay, though Priests, or rather Ministers, or Bishops, or even Archbishops, yet publicly disclaim Catholicism, and invite, and even urge their brethren to quit the "Protestant Establishment," on the ground that it is absolutely dishonest to hold Catholic principles within its pale, I cannot be in the least surprised that imaginative, or impatient, or imperfectly-informed minds, should feel a strong temptation to take them at their word, and act upon their truly Protestant suggestions. It is not unnatural for such persons to suppose that a Church can scarcely be Catholic whose rulers do not consistently and unequivocally assert to themselves that holy title, and which is viewed as a mere political Establishment of Protestantism by the Civil Government. Indeed, Sir, I do not think that you do them justice when you accuse them of dishonesty. I have no manner of doubt that they are held to the Church by very strong and good motives, that they sympathise with you most heartily in wishing themselves that they were cast out from this University, and excommunicated by the Church, *if* the Church really is, as you suppose, essentially Protestant, and they have no right to be Catholics in it, and at any rate that an end should be put by legitimate authority to the present most cruelly-perplexing and ambiguous state of things.

I expressed, then, no surprise whatever; on the contrary, I shall be greatly surprised, so long as the present system continues, if the number not only of undue favorers of Rome, but of absolute defaulters to her Communion, should not increase rapidly every year. This I must of course regret, inasmuch as I am deeply convinced, in spite of outward appearances, that the Church of England is instrinsically Catholic, that it is our duty to belong to her as such, and that it is a great sin to leave her.

Further, I am perfectly sure that I never expressed regret at any friend of mine having deserted what is called the *via media*; truth is sometimes in a mean I admit, but it seems to me to be a very bad rule to teach it by. It is of its own nature positive, not like Protestantism, negative; it is a beacon set on a hill, not a mixed puddle in a valley. Certainly, I am for no middle ways, as you will understand, when I tell you plainly, that, for myself, I utterly reject and anathematise the principle of Protestantism as a heresy, with all its forms, sects, or denominations. And if the Church of England should ever unhappily profess herself to be a form of Protestantism, (which may GOD of his infinite mercy forbid!) then I would reject and anathematise the Church of England, and would separate myself from her immediately as from a human sect, without giving Protestants any unnecessary trouble to procure my expulsion. But as long as I can reject Protestantism thus publicly, as I now do as a member of the Church of England, and profess to be merely and simply Catholic, so long I will continue to pray (as I have been taught to pray from a child) that I may have grace to continue steadfast in that way of salvation into which I was baptized to my life's end.

You represent me as having expressed surprise and regret "that Rome was no longer regarded as a schismatical community;" by the word *Rome* I presume you mean that whole community which Protestants usually call the "*Catholic*" or the "*Roman Catholic*" *Church*: but with respect to this whole community, you must give me leave to draw this distinction. There are some persons in communion with Rome who have rebelled against our own Church, (and originally against their Sovereign also,) in order to obtain this connection. These are called in the language of our Laws and Canons "*Romish*" or "*Popish recusants*," and have ever been excommunicated by the Church as Schismatics, as all revolters from any particular Church must, in my opinion, be considered by the particular Church against which they rebel; and it is most true that I have expressed regret (but never surprise) to find persons who owned their allegiance due to this particular Church of England, yet very much disposed to set aside her most evident and necessary excommunications of Romish recusants, speaking of their congregations as Sister Churches, and of their members as persons with whom it is lawful to hold intercourse as with Christian brethren. I do not say that a joint Synod of our own and the foreign Churches, making up past differences, need anathematise retrospectively the Pseudo-Churches, as I must in the mean time continue to call them, of the Romish recusants. I do not forestall the judgment of any such Synod; but this I say, that neither I nor any other individual, so long as we profess allegiance to this particular Church in which we are, have any right whatever to set aside, by our own private judgment, her excommunication, and place ourselves in a position, and at a point of view, which nothing but a General Synod can rightly occupy.

But for the Church of Rome itself, properly so called, and the other Foreign Churches of the Latins,* I have never charged them with being schismatical, nor expressed regret that any one did not view their members as schismatics. They may have their share of guilt in the schism of the Churches; I say nothing about that; I am not their judge; let them search into and correct their own faults; but of this I am quite sure, that we have our full share of guilt ourselves; and if to desire that we should repent and take the beam out of our own eye first, before we declaim against the corruptions of other Churches; if to desire the restoration of unity with those Churches, and above all with the Church of Rome itself, be Popery, then I for one am a Papist from the very bottom of my soul; but I beg you to take notice at the same time, that my Popery is of a kind which takes in not only the Churches now in actual communion with Rome, but also the Eastern Catholic Churches, and the British, if their Protestant members will allow me still to call them Catholic.

In conclusion, I once more publicly profess myself a Catholic and a member of a Catholic Church, and say anathema to the principle of Protestantism, (which I regard as identical with the principle of Dissent,) and to all its forms, sects, and denominations, especially to those of the Lutherans and Calvinists, and British and American Dissenters—likewise to all persons, who *knowingly and willingly, and understanding what they do*, shall assert either for themselves or for the Church of England, *the principle of Protestantism*, or maintain the Church of England to have one and the same common religion with any or all of the various forms and sects of Protestantism, or shall communicate themselves in the temples of the Protestant sects, or give the Communion to their members, or go about to establish any intercommunion between our Church and them, otherwise than by bringing them, in the first instance, to renounce their errors and promise a true obedience for the future to the entire faith and discipline of the Catholic and Apostolical Episcopate,—to all such I say anathema; and I call upon all zealous and consistent Protestants, (i. e., all-consistent maintainers of the *right of heresy*, τοῦ αἱρεῖν η αἱρεῖσθαι,) who may be, nevertheless, unconscious of any heretical disposition within themselves, to look their own principle boldly in the face, and carry it out to its full consequences, and then, if they still really believe it to be true, to contend earnestly, but as honorable men, and with temper, for what they believe to be the true religion, and so help to bring matters to an issue; or else to endure patiently the pain of the present confessedly ambiguous appearance of the Established Church, and cease to calumniate their neighbors, who may be, *even if* on the very confines of Popery, as honest as others who are on the very confines of Dissent, and who are just as anxious as either you or I can be that the true principle and character of the Church of England, whether Catholic or Protestant, should be publicly and unequivocally declared.

I remain, Sir, your obedient humble servant,
W. PALMER.

St. Mary Magdalene College,
Oxford, December 3, 1841.

* A Form was *prepared*, in 1714, for the admission of "Converts from the Church of Rome, and such as shall renounce their errors."

If this Form were prepared with a view to the reconciliation of *Popish recusants* in our diocese, there would be nothing extraordinary about it; but if it were meant to be imposed as a necessary preliminary to communion with our Churches on all members, Priests, or Laymen of the Continental Latin Churches, it would seem to argue that the Bishops who prepared it had become considerably more severe than were the Bishops and Council of King Edward VI. at the close of his reign, and after the promulgation of the second Service Book, which is commonly supposed to have been the most Protestant moment of our Ecclesiastical history, for they, (April 15, A. D. 1550,) shortly before that time, and by the same Act by which they announced the intended promulgation of the second Service Book, solemnly recognized and continued to the unreformed Bishop of Coutances his jurisdiction as Ordinary over the reformed islands of Jersey and Guernsey, which had submitted to the law imposing the first Service Book; and the Bishop, too, submitting for that part of his diocese to innovations which he did not imitate in the rest, continued to govern his see as before, part reformed, and part unreformed, till the eighth year of Elizabeth, when she took those islands away from him; and he protested against her arbitrary violence, and offered to give institution to such priests as she might appoint from Oxford and Cambridge, waiving the right of presentation of certain Abbots in Normandy. (See Falle's History of Jersey, Durell's edition, 1837, p. 173, and notes, 437.) How it may have been with regard to the Form prepared in 1714, is a question of no very great practical importance, as it never became the law of the Church.

To the Rev. Dr. Pusey, Canon of Christ Church, &c.

MY DEAR SIR,—As my name has been brought into rather painful juxtaposition with yours, in a letter sent by Mr. Golightly to the *Standard* newspaper, it is perhaps better, if you will kindly allow it, that I should address a few words to you on the subject. On the general question of the propriety of recording what passes in free and unsuspicious conversation, especially between persons so well acquainted with each other as Mr. Golightly's informant and myself, I shall here speak. One danger at least must plainly result from such a practice, the danger of very considerable misapprehension; and something of the sort seems to have occurred on the present occasion. Mr. Golightly's statement is, that I "told a friend of his in the course of the present month, that a certain party in this place might now be considered to be divided into disciples of Mr. Newman and Dr. Pusey; the latter opposed, the former no longer opposed, to Rome." What is the precise meaning of these last words, which Mr. Golightly has printed in capitals, it might be difficult to determine; but as I did not wish to trust my own memory on the subject, I called upon Mr. Golightly's informant, a gentleman who considers himself, as Mr. Golightly truly says, to differ very widely from those opinions which I have been taught to receive as true, but who is wholly incapable of the least approach to intentional misstatement. From him, I learnt that the conversation alluded to, took place *several months since*, though he had only mentioned it to Mr. Golightly within the present month. I am speaking on his authority when I say that his own account of this conversation was as nearly as possible what follows:—Mr. Golightly was expressing his suspicions that yourself and Mr. Newman differed in your manner of regarding the Church of Rome, and his friend answered, "Ward recognizes a distinction between them in that respect, and says that some follow the one, some the other; he says that Pusey has a strong feeling against Rome, but Newman has no such feeling at all."

I think the difference between this statement and Mr. Golightly's is not altogether unimportant. It would appear from his letter that I was divulging some definite resolution of Mr. Newman's and some conscious division of those who have been taught by *The Tracts for the Times* and other such publications into followers of yourself and followers of him. Nothing, it will appear, can be more unfounded than the idea of my having so expressed myself. I alluded to what has always appeared to me (though I know that you think I do not do justice to your sentiments on the matter) a general difference of feeling on *one* subject, the light, namely, in which the Roman Church should be regarded; and that a subject not of *doctrine* but of *opinion*, relating to *feeling* rather than to *action*, *theoretical* rather than *practical*, a difference the knowledge of which I did not profess to derive from any secret information, but from apparent phenomena, (such as the general tone of your respective writings when alluding to our Sister Churches,) a difference which you have allowed me to speak of unreservedly to yourself.

I may add, though I cannot call to mind, one way or other, this particular case, that usually when I have alluded to this difference, I have taken particular pains to point out, that such difference on matters of *opinion* only, made your united testimony the stronger in matters of *doctrine*; and that difference as to *facts* are altogether consistent with the most entire agreement in *principles*.

Nor need Mr. Golightly have referred to so doubtful an evidence as the *report*, after a long interval, of the *impression* made by a certain conversation, for my acknowledgment of difference of opinion among English Catholics on this subject. I have spoken in print of "the harsh and unkind manner in which our Sister Churches are spoken of even by Catholic-minded and most highly-respected persons." (Few More Words, &c., p. 32.) And I may refer to the same pamphlet for an answer by anticipation to the charge that such acknowledgment involves disaffection in the case of any one to our branch of the Church. "To remain in our own Church," I have said, "and by GOD's held endeavor to elevate its tone, cannot be looked upon by the Catholic Christian as only the colp performance of a duty, but as a labor of love." (Few Words, &c., p. 44; Few More Words, p. 41.) In another place I have protested against the notion of its being "inconsistent with the position of a member of our Church, to think other Churches more pure and apostolical;" (Few More Words, p. 81,) and have maintained that if ours be a branch of the Church, it is "*a plain sin for any one of us to leave it.*" (p. 80.)

It may be as well to state in this place my strong and deliberate conviction, that Mr. Newman is exercising at present an influence incomparably greater than any other person, in retaining within the pale of our own communion those who might be tempted to quit it: a conviction founded not only on abstract reasonings, but on my knowledge of individual facts.

Mr. Golightly has stated, on the same authority, that Mr. Newman, though no longer editor, still exercises a general superintendence over *The British Critic*. I have again the authority of his informant for saying that his statement was to this effect,—That Mr. Newman generally *saw* the articles in *The British Critic* before they appeared, but that he had not seen the one on Dr. Faussett. This certainly *was* my own impression; but I find on inquiry that so much of this is not true; for that Mr. Newman does not ordinarily see them at all.

As I have begun on this subject, it will be better not to omit allusion to the mention made by Mr. Golightly of my visit to Oscott; though you are in no way personally concerned with that visit. The extent of my stay there was from a Thursday evening to the forenoon of the following Saturday, in all not 48 hours. It is not, I believe, peculiar to persons of Catholic sentiments to visit with interest the establishment at Oscott; indeed I believe several strong Protestants have done so. Certainly I should not do justice to my own feelings if I did not acknowledge the very great kindness and attention with which, going as I did without any special claim upon the hospitality of its inmates, I was honored, and the very favorable impression produced on my mind by all that I saw there; but I believe the same attention has been experienced, and the same impression received, by many who would differ considerably from myself in matters of religion. I will add, that the idea of going to see it was entirely from myself; I was neither invited by any Roman Catholic, nor advised to go by any member of the English Church. I communicated by letter my intention to Mr. Newman; but though I did not consider him in his answer absolutely to advise the relinquishment of my purpose, his reply was certainly rather in that direction than in the opposite; and he strongly warned me against the possible dangers of such a proceeding. However, when there, I carefully abstained from taking part in any of their services; while, on the other hand, members of our Church are, I believe, constantly in the habit of attending the *Presbyterian* worship in Scotland, without any censure or remonstrance.

It is a mistake to say that "the Bishop of London has forbidden my officiating in his diocese." I have received no such communication from his Lordship; though I have reason to know (and this is all that I know) that the minister of *one* chapel in that diocese has been *requested* by the bishop not to ask me to *preach* for him; nor even in that case were any opinions of mine *assigned* as a reason for the request.

May I be allowed to hope that I have given you no pain by anything I have said in this letter of yourself personally, and to subscribe myself, with every feeling of respect and gratitude,

My dear Sir, yours very faithfully,
W. G. WARD.

Bailiol College, Dec. 6, 1841.

COMMUNICATIONS.

To the Editor of the Churchman.

Terre Haute, Indiana, Jan. 18, 1842.

Rev. and dear sir,

After experiencing not a few of the ups and downs of life, in my ride from Indianapolis to this place, the distance seventy miles; the conveyance a mail-wagon without springs; the road for the most part a *graded* national one;* and the time spent in traversing it, twenty-two hours and a half,—I arrived here last evening; and as the visit of a missionary was unlooked for, I met with a cordial reception, which was more than sufficient to counterbalance the inconveniences of the journey. The little congregation in *Terre Haute* have been without the regular services of the Church since the resignation, in March last, of the Rev. Mr. Prindle, (lately deceased,) who moved to Lawrenceburg, on the Ohio; they have been compelled to seek for food in other pastures; and just at this moment an "excitement" is prevailing, which, you know, furnishes a plausible excuse for Non-Episcopalians to endeavor to fill up their ranks from our camp. Under these circumstances, it may well be supposed that I was thankful that Providence had directed my steps hither, and I at once told the friends of the Church with whom I conversed, that I would officiate for them several times during my sojourn, and that I would write to the editor of one of our journals in their behalf. *Terre Haute* is a handsome town on the banks of the Wabash, and contains between two and three thousand inhabitants. There are Methodists, Campbellites, New-school Presbyterians, and Papists, here, but there is room enough still for a flourishing congregation of Churchmen. What I mean to say is, that there is an abundance of material out of which to form a congregation sufficiently large for one man to minister unto faithfully. If a clergyman should not soon be procured, this material will in all probability be incorporated with the other religious "societies," and then THE CHURCH which we love must wait in patience, till their extravagances—as "a schoolmaster" have brought them into her fold.

The Bishop in charge of this diocese, in his last conventional address, said, "At Terre Haute I found the missionary in a deeply interesting state of mind; most anxious to do his duty faithfully, but cast down in consequence of the little encouragement he had received." This had relation to the state of things existing in August, 1840. At the present time, however, they who are friendly to the Church are longing for a pastor. They know the want of one too well not to appreciate the services of a missionary, and they will strive to encourage his heart—while, like Aaron and Hur, they lift up his hands. They deeply regretted the resignation of Mr. Prindle, and could they obtain a successor to minister as acceptably as he, the belief is indulged that they would love, and honor, and cherish him.

I write within gunshot of the *so-called* CATHOLIC Church. The fact that the members of a communion whose Bishops have sworn allegiance to "my lord the Pope," have set up a standard here, furnishes an additional reason for the immediate settlement of a clergyman, who, in administering the wine to the laity, is able to furnish a palpable representation (*who appeal more to the senses than do the Papists?*) of the doctrine that a *fountain* has been opened for sin and uncleanness, that the *blood* of CHRIST is as requisite to cleanse the members as the rulers of the Church.† Lest, however, I should be considered too belligerent, I shall make a quotation from a writer who has never been charged with being unnecessarily warlike in his habits.

"On Sunday, the 30th of August, (said Bishop Kemper,) "I lectured [at Terre Haute] on the scriptural principles of the reformation of the Church of England. It has now become our duty to understand this subject most thoroughly, and to be ready to prove, upon all proper occasions, that the creed of Pope Pius IV., a belief in which is enjoined, as an unqualified condition of salvation, upon all mankind, is neither supported by the authority of the Bible, nor the opinion or practices of the primitive fathers." *Conventional Address*, 1841, p. 24.

If any one of your clerical readers, then, Rev. Sir, is disposed to enter upon a field of usefulness in which considerable experience is requisite, in which "through faith and *patience*" he may reasonably hope for an abundant reward, let him come to Terre Haute. He may be called upon to practise self-denial. But who, that will live godly, can expect to live without taking up the cross of CHRIST? He may complain that the missionary stipend promised by the Domestic Committee would be insufficient for his wants, and that the Board of Missions did in effect, at their last meeting, veto additional appropriations. But what is to prevent any congregation at the East from increasing the salary at a particular spot in the West? Is charity never "twice blessed," except when applied in one prescribed way? Did the good Samaritan, whose modus operandi was commended by the Saviour, refuse to lend his assistance to the way-laid stranger, till he had found a half-dozen constituted representatives of this nation to take charge of his pence? Do the benevolent in our large cities never bestow their aid except through Committees? *Never give alms*, either to the poor immigrant, or to the more respectable mendicant who applies in behalf of a Church in debt, without letting the public know the measure of their charities? We all admit that the recommendations of the Church, when made in compliance with the Constitution, are to be respected. But on this head, it may be remarked, that one of our most estimable Bishops has announced his determination to abandon the Missionary Society, *in case* certain alterations are not made at the meeting of the Board in June. If, therefore, the Bishop of any one diocese may cease, at his option, to advocate its claims, the same discretion should be allowed to every clergyman and layman in the Church. The friends of missions, moreover, may with reason maintain that, although the Society was established by the General Convention, and would seem to be the "constituted representative" of the Church at large, it has not for its foundation the principles of representation which governed the Church in framing her Constitution. The Board is in fact a non-descript, a something consisting of members who are so *ex-pecunia*; of Bishops with no separate voice, upon a par with laymen; of presbyters and laymen chosen here and there without regard to any fixed standard or basis; and yet claiming to be the CHURCH-Missionary Board, because thirty of its members, less than one third of the whole number, are elected by the General Convention, and twenty more are chosen from one diocese by these apparent *representatives* of the General Convention.

But, Rev. Sir, I have discharged my duty. Send men—able men and pious, with enough to support them two or three years, and the Churchmen in the West, I am well persuaded, will be thankful for the favor, without inquiring into the method of the donors.

Yours, very truly,
A VOLUNTARY MISSIONARY.

* It would be well if the "collected wisdom" of the nation were to travel by degrees over the roads of their construction. They would find, perhaps, that neither the gradus ad Parnassum, nor the gradus ad potestatem, was quite as difficult as that to Terre Haute.

† Within three miles of the place, on the opposite side of the river, the Romish Bishop of Vincennes has expended, I am told, some ten thousand dollars on an institution entitled "The Providence of St. Mary's in the Woods." As the Jesuits seldom "halloo till they get out of the woods," we shall expect to see the fruits, in time, of the *silent* operation of this seminary.—Would that other schools made as little noise at the outset!

For the Churchman.

A FEW PLAIN WORDS TO CHURCHMEN, ON THE PRESENT CONDITION OF THE MISSIONARY INSTITUTIONS OF THE CHURCH.

What is the present condition of our Church as to her various enterprises of Christian benevolence? The answer, fellow Churchmen, which truth compels us to give, is a melancholy one. Wherever we turn our eyes, we behold the same sad spectacle. *There is not an institution of the Church—General or Diocesan—which is not crippled for the want of means*; not one which is not failing to carry out fully its high purposes,—while some have actually, as in the case of our Diocesan Missionary Society, broken down under their load of responsibility, too heavy to be borne without prompt, liberal, and continued aid, which, to our shame, we denied them: and others, to all appearance, must soon share their fate.

Now did this state of things exist in one or two cases only, we might perhaps not regard it with so much uneasiness and alarm. Causes, it may be, might then be assigned, not springing from or connected with a sinful apathy as to a high Christian duty—a high Christian privilege. But it is not so. *The evil is* UNIVERSAL. As I before remarked, there is not one of our Church institutions which is not in a languishing, feeble condition. Their aims are high,—their purposes are noble,—men applaud them,—but alas! words are not deeds. Efficient support is not given to them. Our gifts are not laid freely and abundantly on the altar of CHRIST.

There has been not a little said and written of late about certain defects in our General Missionary Organization, and these have been pleaded in justification of withholding contributions from its treasury. But supposing these defects to exist, and to be multiplied an hundred fold, can they absolve us from the great Christian duty of bringing in our offerings that the minister of CHRIST may be sent forth on his errand of mercy? Is it the part of the Christian, because the *details* of the plan adopted by the Church, do not in all respects accord with his views, to close his hand, and withhold his contribution? But, says one, "the offering is not kept back—it is only given *in another way*; the Church is not the loser." Were this so, it would be some alleviation of the evil. But, I am bold to say, it is not so! Else why *the universal cry* from the institutions of the Church, of blighting, wasting poverty? Why, for instance, is our Diocesan Education and Missionary Society—against which no objection ever has or can be raised—why is it, in its present *most painful and disgraceful position*, without funds to pay its missionaries, or those who ought to be on its list, and compelled to say to young men of character and scholarship and piety, ready and desirous to consecrate themselves to the work of the ministry—"Much as the Church needs you in the ranks of her priests, you cannot be aided in your preparation here?" Yes, Churchmen of New York, this is the miserable condition to which this institution, once your pride and boast, is now reduced! It is in a worse condition than the General Missionary Society,—and yet no one brings charges against *it!* Yes, fellow Churchmen, the cavils and objections which have been so rife for the last two or three years as to matters of mere detail in the general missionary arrangements of the Church, have contributed to increase and strengthen in an alarming degree, the indifference so natural to man, as to the spiritual welfare of his brother, and the unwillingness ever to remember at all times that we may *not* do what we will with our own, but that GOD *demands* a portion of it for himself—for his Church—that he looks to see on all our talents, whether of time, or influence, or money—the CROSS of his dear Son.

I am no panegyrist of the present system of missionary operations. I do not deny that there are defects in it. But what I say is, that such defects do not and *cannot* excuse us for turning a deaf ear to the calls from our destitute brethren in the west, and from the perishing heathen abroad; that no defects which do not touch *fundamental principles* can warrant us in saying to the representatives and agents of the Church in this work, "We will not contribute to your treasury,—we will not help the Church to do the work which the LORD has bidden her to do,—she may get the means where she can, we will not furnish them." And what I say further *is, that this is virtually done* at the present time, to a great and an increasing extent; and in proof of this, I point to all the plans now in operation for the extension of the Church. *Feebleness* is their general characteristic—feebleness from *the want of means*. Their resources are small, and even the scanty sums which they receive are obtained only by long and loud importunity.

Surely, fellow Churchmen, this is a most deplorable state of things. It is utterly irreconcilable with the solemn vows which are upon us. It is altogether inconsistent with the principles which we profess. It convicts us of inconsistency and most shameful apathy as Churchmen and as Christians. It is beheld with grief by the angels above. It provokes the wrath of ALMIGHTY GOD. Surely it is time that we seriously contemplated this subject;—that we laid aside our discussions of minor points, and looked steadily at the grand essential duty incumbent on all, "to do good unto *all men, especially* unto them who are of the household of the faith." It is time that we recurred to first principles; that we remembered that the work of missions IN THE CHURCH, is of GOD,—that to attempt to hinder or to overthrow it is to fight against GOD. It is time that we remembered that it is CHRIST—the incarnate GOD—the crucified, risen Saviour, who gave the commandment, "Go ye into all the world and preach the Gospel to every creature,"—and who has said, "If ye love me, keep my commandments." Yes it is time that we remembered that love to the brethren is the proof of our Christian character; not that love which says to those who are hungering for the bread of life, "be ye filled!" and then leaves them; but that love which, while a farthing remains, regards it as consecrated to the LORD, and counts it an honor to give of it for the good of souls.

Wouldst thou the life of souls discern?
Nor human wisdom nor divine,
Helps thee by aught beside to learn,
Love is life's only sign.
The spring of the regenerate heart,
The pulse, the glow of every part,
Is the true love of CHRIST our LORD,
As man embraced, as GOD adored.
* * * * * * *
——— who loves the LORD aright
No soul of man can worthless find,
All will be precious in his sight,
Since CHRIST on all hath shined;
But chiefly Christian souls; for they,
Tho' worn and soiled with sinful clay,
Are yet, to eyes that see them true,
All glistening with baptismal dew.

Yes, fellow Churchmen, it is high time that we laid these things to heart. The work of missions is THE WORK OF GOD. We are called to it by CHRIST himself. We are pledged to it by our *vows* as his disciples. To be indifferent to it—to withhold from it our prayers and our alms—is to forfeit our high character as his friends and servants. It looks to the *souls* of men—the souls for whom CHRIST died—their present peace and their final salvation. It stands connected with the dread realities of judgment and eternity. Amid all the disputes, and cavils, and objections, and controversy, that may exist in regard to it, or matters connected with it, the work of Christian missions still retains its high, solemn, divine character, and makes the same demands on our faith and our love. Our brethren in the distant and destitute parts of our own land still cry, "Come over and help us. Send us the ministers of CHRIST, that we and our children perish not." The benighted heathen are waiting to receive the glad tidings of the Gospel, and wo is unto us,

fellow Churchmen, if for any reason, we turn a deaf ear to these calls! Wo to us if we refuse to give to the famishing soul the bread of life and the water of salvation! "Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof, because they came not to the help of the LORD, the help of the LORD against the mighty." "If a man say, I love GOD, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love GOD whom he hath not seen? And this commandment have we from him, that he who loveth GOD, love his brother also."

How can we profess to love our brother when we know that he is dying—dying spiritually—dying eternally—and yet remain unmoved, close our ears to his cries, and shut our hands when he supplicates our compassionate bounty? We *can* aid him, yet we *will* not! We *can* furnish the means wherewith the spiritual physician with the heavenly medicine, may be sent—yet we hesitate, we frame excuses, we *refuse*. Is this to love our brother? Is this to love the Church? Is this to love CHRIST?

H*.

New York, Feast of the Purification of the Blessed Virgin, 1842.

For the Churchman.

Mr. Editor,—As to the JOURNALS OF THE GENERAL CONVENTION, your correspondent "New Jersey" must err in attributing the mistake he alleges either to the Secretary or to the printer. By the journal, no error can be proved. The Committee, by their chairman, (who, by the bye, was a representative of the diocese in question,) reported the certificate from New Jersey to be "in form," and recommended "the nominations of trustees of the Seminary made by the following dioceses, viz.," &c.—then follows the names of the persons nominated in each diocese, those for New Jersey being *Rev. John Croes, Rev. John Woart, Rev. E. D. Barry, D. D., Rev. George E. Hare, Archer Gifford, Thomas Chapman*—6. (P. 57.) Immediately after the report of the Committee is the following entry on the journal: "Whereupon the report was accepted,* the nominations therein contained were confirmed, and notice of the same was directed to be sent to the House of Bishops." This was on the 14th October, (Thursday.)

On Saturday the 16th, at night, the message got at last into the House of Bishops, (p. 115,) and we find the following minute on the journal of that body, viz:

"A message was received, as follows:

"The House of Clerical and Lay Deputies respectfully transmit to the House of Bishops a report and nominations, touching the General Theological Seminary, and request their concurrence in said nominations of trustees *for*" (*of*) "that institution.

"On motion, *Resolved*, That this house concur with the House of Clerical and Lay Deputies, in the appointment of the persons named as Trustees of the General Theological Seminary."

After that, the six gentlemen named must be considered the trustees *for* New Jersey *of* the institution. If there has been a mistake, it can only be rectified by the next General Convention. It can hardly be supposed that the Secretary could have caused the error. It is probable that the original report of the Committee was sent to the House of Bishops—again returned to the House of Deputies—and afterwards given to the printer without being copied. It was not incumbent upon the Secretary to look into the journals of the diocesan conventions for the nominations of trustees—but it might have been well for the deputies from New Jersey in one house, or the bishop in the other, or both, to have taken care that the persons really nominated, and no others, were afterwards appointed for that diocese.

So much for this particular complaint of the journals. In the last paragraph of New Jersey's communication there is much truth. I was never more disappointed than with the perusal of the proceedings of the last General Convention. The acts may have been wise; No doubt they are so. But the account of them is so confused and unsatisfactory that one cannot but doubt of the orderly conduct and proper deliberation which should characterize those bodies. The probable cause is, that the guidance has not been given to practical business men; and there appears to have been no sense of the importance of keeping the journals in some prescribed form, so as to give an accurate and minute account of all that occurred. The fault is not ALL the secretary's; there appears to have been a pervading slovenliness. For instance, mention is made of communications which are not inserted on the journal, (pp. 61 and 120,) although they were read. The references by one house to the proceedings in the other are so vague, that it requires sometimes an hour's hunt to discover the meaning. Canons are proposed and instantly adopted without being referred to a committee, or laid upon the table one day for consideration. Yet these are solemn laws for the government of the whole Church. In every legislative assembly that I ever heard of, a bill must go through certain prescribed stages—at each stopping place there is time given for consideration, so that there may not be hasty and improvident legislation. And that there may be no mistake in so very important a matter, the bill is entered at large on the journal of each house, and when finally passed, it (not all the laws together or in gross, but each one) has the signature of the presiding officer of each house.

By the report of the committee on the General Theological Seminary, it appeared that the certificate from Connecticut was also in due form. (P. 56.) This report was made on the 14th October. The next day (after the house had appointed the trustees for Connecticut) "a certificate of the nomination of Trustees of the General Theological Seminary, by the diocese of Connecticut, was laid before the House, and on motion, referred to the Committee on the General Theological Seminary;" (this committee had reported the day before;) "who reported that the certificate was canonical, and recommended that the said nomination be confirmed by this House and sent to the House of Bishops for concurrence: which, on motion, *was adopted*."

Now I would inquire who were so nominated? Which set of trustees for Connecticut were, in fact, appointed? where does it appear that this last message was ever delivered to the bishops? and what is meant by the words "*was adopted?*" If it means that the report was adopted, and that thereby the appointments were made in conformity with the nomination, and the Secretary was directed to communicate the same to the other House—however comprehensive, it is, to say the least of it, but miserable grammar.†

Mr. Editor, time does not permit of an enumeration of all that ought to be explained to be intelligible. It might be curious, but not amusing, to extract a legislative history of the last Canon (IX.) of 1841. Perhaps it may be furnished hereafter. In the mean time, can you discover whereabouts it appears that Canon V. of 1841 (*Of the preparatory exercises, &c.*) was ever *in* the House of Deputies, and considered and passed by that branch of the Convention?

One word as to the remarkable and very delightful unanimity in the House of Bishops: there does not appear to have been a division called throughout the whole session. Had there been one, it would have been recorded of course, as that is the very object; and on doubtful questions the constituents should know on which side is the preponderance of authority.

H.

* When will there be an end of the nonsense about accepting a report?

† Of this same Committee's report respecting the trustees for Rode (Rhode) Island, when I write again.

For the Churchman.

ASH WEDNESDAY.

Mr. Editor,—I thank you for the kind editorial lines with which you commended my late communication respecting Christmas. The rich and solemn Ash Wednesday morning service was attended by me at St. John's Church, Brooklyn, much to my satisfaction, and I trust edification. The bishop of the diocese was present, at the particular request of the rector, for administering the holy sacrament of baptism. The morning prayer was read by the assistant minister of the parish, the Rev. Stephen Patterson, Deacon, (the absolution by the bishop.) After the second lesson, the bishop administered baptism to eleven adults, and four children. He also read the ante-communion service. The occasion was one which most delightfully blended the deeply humiliating service of the day, with the elevated Christian emotions which the administration of baptism is so well fitted to impart, and with gratitude for the evidence afforded of the success of the pious labors of the faithful and devoted rector of the parish.

It is no inconsiderable evidence of the correct tone of piety in the parish, that a really large congregation was present, although a sermon was not expected. May *praying people* of the Church increase more and more!

VIATOR.

P. S. I ought to add, that all the usual chants in the service, together with the metre singing, were conducted in a most interesting way by the children of the parochial school, who, I understand, always conduct the music on the Wednesday morning service, which is weekly celebrated in St. John's.

For the Churchman.

Rev. Mr. Editor,—I cannot but think that the following extract from a Sermon preached by the lamented Ravenscroft some eighteen years ago, (the first before his convention, I think,) will be highly acceptable to your readers generally, for it will doubtless operate as a seasonable check, in some quarters, upon a misguided zeal in the disposition of those "*talents*" which the LORD expects us to devote to the building up of the waste places of Zion.

"*By whom shall Jacob arise? for he is small.*"

"Our pecuniary means must be reserved for the wants of our *own* communion.

"This is so plain and obvious a duty, that at first sight it would appear superfluous to mention it; yet certain it is, that in this respect, Episcopalians have manifested an easiness in yielding to the solicitations of dissenters, which can be justified on no sound principle of regard for the Church, or feeling sense of the wants and privations of their immediate brethren; and the time, I think, is come, when it is absolutely necessary to act differently. Jacob is small, and he must continue so, if his patrimony is squandered upon strangers. It is the dictate of inspired wisdom, my brethren, 'that if any provide not for his own, especially those of his own house, he hath denied the faith and is worse than an infidel.' This rule, both of reason and religion, will apply in the closest manner to the present condition of the Church, and to the duty of all the members and friends of our communion, and should regulate and restrain the indiscriminate expenditure of her means for purposes which, if not hostile, are certainly unprofitable.

"If I could paint to you, as vividly as I have witnessed, and now feel, the destitute condition of our brethren,—men agreeing in faith, doctrine, and worship, with ourselves, and the general call there is, 'come over and help us,'—the necessity as well as propriety, in the truest religious sense, of adopting and acting henceforth upon this principle, would need no enforcement. Your hearts would feel for congregations destitute of ministers and ordinances; Jacob's feeble hands would not be lifted up in vain; the Church of your fathers, and of your affections, would no longer be dry-nursed to succor her opponents; but all be united for one object, and your bounty flow in one enriching stream of nourishment, growth, and strength to our Zion. Oh! if I had but the thousands which have heretofore been drawn away from her exigencies, how easily would all our wants of this kind be supplied! It is gone, however, and regret will not bring it back. But if it shall teach us to adopt and adhere to a different course for the time to come, it will so far be a gain, and there is yet enough left in the piety, and affection, and affluence of the Episcopal Church, to meet all our reasonable demands. All that is required is to act upon principle by system.

"Much will be said against this my advice to you, and I doubt not it will be called illiberal, uncharitable, perhaps unchristian. But by whom will such truly unchristian terms be applied to it? By those only, whose interest it is that you should not discriminate. By those who act themselves as a body, and *rigidly* too, upon this very principle—who have drawn largely on the easiness or indifference of your liberality, but have never returned a cent for the dollar, to our wants, and never will; or by those who cloak real disregard to all religion, under the motley mask of *equal regard* for all denominations. Regard them not, therefore, my brethren; but strong in the soundness of the principle, and the obligation of the duty, as Christians and Churchmen, reserve what you have to spare in the service of religion for the wants of your own communion. That certainly has the first and highest claim upon your ability, upon your bounty; a claim which no sophistry can invalidate—which no mistaken views of liberality and charity towards the opinions or the practices of others, should either weaken or defeat."—*Bp. Ravenscroft.*

AN OLD SUBSCRIBER.

EDUCATION OF THE POOR.—Dr. Warneford has recently given another specimen of his unwearied generosity, by placing a *Thousand Pounds* at the disposal of the Bishop and the two Archdeacons, to promote the Education of the Poor in the Diocese of Gloucester and Bristol, in connection with the Church of England. We understand that this money will be expended in grants, not exceeding £20 each, towards the building of school rooms; and that application should be made to the trustees of the fund through Thomas Holt, Esq., Gloucester, the Bishop's secretary.—*London paper.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 12, 1842.

From the Catholic Herald.

OXFORD DIVINITY.

"*Why do not the advocates of Oxford Divinity join the Church?*"

To the Editor of the Catholic Herald.

Mr. Editor,—I owe you sympathy whilst smarting under the castigation of the *Churchman*, who has taken you to task for my correspondence. He has pilloried me, and pressed me so as to make me fear my bones would break, though, thanks to Heaven, I still feel sound and unhurt. You are a papist, and a heretic; you are a wasp sucking poison even from the flowers of the *Churchman's* garden. You are like Eastern jugglers that fancy, or feign, they have power over the vital principle, although the Brooklyn experiment should have taught you, that whatever be the power of Galvanism, life cannot return to a corpse, unless some higher influence be employed than human mechanism and artifice. Were you to confine yourself to the exposition of your own principles, without exposing the inconsistencies of others, you would enjoy much more of the esteem of your brother Editor, than your present course allows him to give you. More is in store for you which is promised next week, and as new matter of provocation has appeared in a communication with no signature in your last number, for which you, of course, will be held responsible, you must prepare for a sound drubbing. In the mean time I shall offer some remarks in mitigation.

The converts to the Church are designated a few fond stragglers,—the *Laicus* of the *Churchman*, whom he will not name, Mr. Sibthorpe, Schlegel, Lucas,—to which list you, Mr. Editor, might be able to add a few: but boasting is not your practice.

"A few superior men there have been, who like Schlegel and Lucas, on emerging from the mazes of infidelity or the shallow Protestantism that approximates it, have embraced Popery simply because Catholicism was never fairly presented to their yearning minds. But of such converts from among the intelligent advocates of Catholic principles, the Papists, as Bishop Doane has well said, stand no more chance than the Mormons."

By the confusion of terms the Bishop and the Editor, and their colleagues—"advocates of Oxford divinity"—as *Vermont* styles the school—not Oxfordmen as I unhappily designated them—hope to produce a confusion of ideas, but it is too late. They have adopted the name and style of "Protestant Episcopal" in the Convention which adopted, in a reformed state, the articles of Religion, first published by royal authority: they have sought and obtained Charters and modifications of Charters in New Jersey and elsewhere, by the same style and title: and could they now succeed in adopting the name of Catholic, we might hope for a share in the good things of this earth which they administer in their corporate capacity. Bishop Doane has not told us of any intelligent advocates of Catholic principles who have become Mormons; but we know of some, not quite brainless, or slow to understand, who, from disciples of the Oxford school, have become Catholics. These facts influence our convictions something more than the assertion of the bishop, whose Oxford partialities may unwittingly warp his judgment of probabilities.

The *Churchman* is rather mystical in his explanation of the Church's authority in controversies of faith.

"The authority, we apprehend, in order to be 'disciplinary,' must be 'final;' that is to say, it must first have defined the truth before it can administer discipline on those who impugn it. The article, therefore, is free from the ambiguity ascribed to it. But what is the authority of the Church? Is it absolute or conditional? immediate, and acting by its own ungoverned will; or mediate, and acting through the Holy Scriptures? This is the point on which we differ from the writer in the Herald. We believe that the Holy Scriptures are the law and rule of faith to the Church; the bound and medium of her authority; that all her decisions in matters of faith are drawn from them, and may be resolved back into them. The modern Romanist, on the other hand, receives as of faith, articles which it is not pretended have been derived from the Scriptures: and hence he is driven to make the ultimate resolution of faith into the word of the present Church, and not into the Scriptures; and to ascribe to the present Church an authority which is, not mediately and conditionally, but immediately and absolutely infallible."

The authority to administer discipline on those who impugn a definition, the correctness whereof is guaranteed by no divine promise, is somewhat greater than the Catholic Church pretends to. A conditional authority is necessarily null, when it belongs to the individual to judge whether the condition has been fulfilled. The *Churchman* tells us that the authority of the Church is a necessary guide to the right interpretation of the Scripture; and then he tells us that the judgment of the Church cannot bind, unless it be sustained by the positive testimony of Scripture. Can the Church err then in determining the meaning of Scripture? And is the individual at liberty to reject her decision as to its meaning? The admission of the latter position deprives us of our guide, and reduces to a nullity the vaunted authority of the Church. The assertion that she cannot err, supposes a divine guarantee such as we believe.

But the *Churchman* reproaches us with believing more than the Scripture teaches. We answer, we believe nothing that is not sustained by Scriptural authority, inasmuch as the Scripture most plainly vouches for the teaching of the Church, and declares her to be the pillar and ground of truth. If some points are not fully and explicitly stated in Scripture, we are secured by the divine promises from error when we hear the Church, as Augustin justly remarks on the subject of Baptism administered by heretics. On what other principle can the *Churchman* rest satisfied with his own baptism, administered in infancy by aspersion or infusion, to say nothing of the delicate point of the baptizer? It was on this principle that Featley, an Anglican divine, two hundred years ago, defended the practice of infant baptism, and he did not scruple to refer to divine tradition as a certain guide on this important subject: "All Apostolical traditions (which are truly such) ought to be had in reverent esteem, and retained in the Church. For what the Apostles delivered, they received from CHRIST himself, either by the word of mouth, or the infallible inspiration of his Spirit: such things are part of that *sacrum depositum*, which Timothy is charged so deeply, ('O Timothy, keep that which is committed unto thee,') and the Thessalonians, to keep: Stand fast and keep παραδοσεις, *word for word*, 'the traditions' which you have been taught either by word or by our epistle"* We admit in the Church no right to propose as of faith any thing not divinely revealed, but we take her judgment as satisfactory evidence of the revelation: because she bears marks of a divine institution, and she holds in her hands unquestionable and decisive documents of her authority to decide finally and infallibly all controversies of faith. In this we can claim the praise of consistency, which cannot be given to the Anglican articles, or to the accomplished Editor.

"If the Churchman should refuse to receive any article of faith which the Church propounds, he would prove himself a heretic, and be liable to the sentence of excommunication. If he should contradict any article of religion which the Church has set forth for the guidance and government of her ministers, he would be liable to suspension or degradation from the ministry.

"How admirable is the consistency," &c.

"We challenge the writer in the Herald to specify one article which the Catholic Church has declared to be of faith, and which we refuse to receive. Until he does this, his charge of *inconsistency* must go for nothing."

As the *Churchman* affixes what meaning he pleases to the terms which he uses, we cannot hope to convict him, to his own satisfaction, of denying an article which the Catholic Church has declared to be of faith. If we take him to Trent, he waxes wroth, and denies that the council was a fair representative of the Church Catholic. Will he go back to 1215, and read the profession of faith made by Greeks and Latins in the Council of Lateran, wherein the mystery of transubstantiation is declared as a part of the faith of the East and of the West? We foresee he will be as little satisfied with this tribunal as that of Trent, since he manifestly rejects all judgments of the Catholic Church since the days of Arius; although in the above cited passage he modestly refers to the Anglican articles, to contradict one of which, as modified by the American Convention, would be,—not heresy,—for they are not articles of faith, though styled articles of Religion,—but some undefinable delinquency, punishable with suspension or degradation; and yet they are not necessary to be embraced in order to receive baptism or communion! This is the unenviable consistency of the *Churchman!*

What he says of the use of Scripture and reason amounts to nothing more than what we more simply express, namely, that the Church does not and cannot propose any thing as of faith, but what she has fully ascertained to be divinely revealed. She gives us Scriptural proofs of her authority and of her doctrines; and if on some particular points the testimonies be not absolutely conclusive, she rests on the clear vouchers elsewhere offered for her guidance into all truth. She addresses our reason, by the exhibition of the evidences of divine assistance given her, by CHRIST, who has pledged himself to be always with her, teaching all revealed doctrines, and she bids us captivate our understanding in obedience to Him. The language of the *Churchman* is less painful to pride, but it means as much, or it means nothing.

"We say that the judgment of the Church is true, and that for this reason every private judgment should conform to it. We ask its adoption on no other ground than that of its truth, and we ask no man to conform to it except from the influence of motives which convince him of its truth."

"Now the manifest design of this passage is to assert for the Church an authority conformable to reason and Scripture; an authority which addresses itself to reason, and is able to convince by Scriptural proofs.

"In disclaiming infallible authority, let us not be charged with owning a fallible Church. GOD is infallible; but he does not require the submission of our reason to infallible authority. On the contrary, he approaches us in a manner suited to our reasonable nature, and convinces us by motives; and because he is essential truth, his revelations approve themselves to our reason. The Church in like manner is infallible in the faith, but she does not require the submission of our reason on the ground of an infallible authority. On the contrary, she approaches us in a manner suited to our reasonable nature, and convinces us by testimony and by proofs drawn from the oracles of GOD; and because her faith is essential truth, it approves itself to the reason of her members. Thus the Church, for the very reason that she is infallible in the faith, needs not and does not rest her teaching on the ground of infallible authority."

It may puzzle many readers to understand how the Church is infallible in faith, and yet possesses no infallible authority in controversies of faith. The secret is, she can preserve and hand to her children the ancient creeds, but for all modern controversies she is a dumb oracle! For the consolation of those who may not wish to forego the privileges of Protestant Episcopal communion, and yet may believe ancient tenets which are not embraced in the articles, the *Churchman* assures them, as Mr. Newman tried to persuade Mr. Sibthorpe, that all may be believed, without quitting the camp.

"All 'ancient tenets' which are true but not of faith, we are at liberty to adopt, and the best of them we have adopted, into our code of doctrine; but we dare not hold them as modern Rome does, though the ancient Church did not, as part of the essential faith to be imposed under penalty of eternal damnation. The Catholic, we repeat, may adopt all truth, not of faith, to the extent of his wishes in our own communion; and he can, therefore, have no higher inducement to turn Papist, than the perverse desire to "curse those who GOD has not cursed."

We hope *Laicus* and Mr. Sibthorpe have pronounced no curses on their former brethren, although they doubtless anathematize every error that is opposed to the teaching of the Church of GOD. They have torn themselves from friends whom they loved and respected, to offer to GOD the homage of humble faith; and whilst they are grateful for the light that has dissipated the mists which so long dimmed their own vision, they pray earnestly that the same grace may be imparted to others who amuse themselves, gazing at some wandering rays of truth, and neglect to turn towards the fountain of light.

CONSISTENCY.

* The Dipper dipt, or the Anabaptist ducked, and plunged over head and ears in a disputation in Southwark, by D. Featley. London, 1746. p. 37.

We feel under no little obligation to the writer in the Herald for bringing against us (with whatever intention on his part) the charge of inconsistency to our principles. If he cannot prove that consistency to our principles requires us to embrace the Roman communion, nobody can; if he can prove it, he is now fairly pledged to do so, and we hope he will tax his abilities to the utmost. Our wish is to stick to the main question, and not to pursue collateral issues: but in looking over the above rejoinder to our first article, we find two points on one of which we have not touched at all, and on the other, it seems, have not made ourselves understood. To these points we shall now direct the attention of our readers, requesting them first to give the above article of "Consistency" a careful and candid perusal.

The point on which we said we had not touched, is the argument by which the Romanist seeks to drive us to the surrender of many things which we now hold, on the ground that they are not "fully and explicitly" taught in the Scriptures, but rest also on tradition. This argument, which he has been wont to turn but with too much success against the mere Protestant who owns no other rule than the Bible, interpreted by private reason, falls powerless on us. For before he can make it available against us, he must show that we receive nothing on the authority of the Church except definitions of faith. But this he can never do; for we revere the authority of the Catholic Church in all things, are thankful for all her traditions, and desirous, in our interpretations of Holy Scripture, to be guided by the concurrent sense of the fathers. All that we ask, is to receive what the Catholic Church propounds, *as* she propounds it; so that what she propounds as of faith, we may receive as of faith; and what she propounds as wholesome doctrine or ancient usage, we may receive as wholesome doctrine or ancient usage. Take, for instance, the case, mentioned by the writer in the Herald, of infant baptism and baptism by affusion or aspersion. "One baptism for the remission of sins," as defined in the Nicene Creed, the Church Catholic propounds as of faith; and as such we receive it, confessing it necessary to the being or essence of the Church: infant baptism, and baptism by affusion or aspersion, the Church Catholic delivers down to us as wholesome doctrines, and laudable or permissible usages; and as such we receive and follow them; verifying both, faith and traditions, by the Holy Scriptures, and fortifying both by scriptural arguments for the conviction of gainsayers. The *reductio ad absurdum*, therefore, which the Romanist has found so effective in his skirmishes with mere Protestants, he will apply to us in vain; he can never reduce us lower than the Nicene Creed in matters of faith; and in matters not of faith, he can never deprive us of any benefit which the Catholic Church confers.

If we be asked why the Church of England (which we have followed) rejected, at the time of the Reformation, some traditions which rested on the same authority as some others which she retained, we reply; 1, that the instances in which she has done so are very few, most of the traditions which she rejected, resting on authority far inferior to those which she retained; 2, that she, like every other national or particular Church, was at liberty to adjust her ritual, the faith being kept inviolate, to the exigencies of time and place; and 3, that her justification must be sought in the character of the age, and the glaring abuses which had crept into the Church. On these grounds we justify the Church of England in rejecting some traditions which she might consistently have retained; and we need scarcely add, that we should be equally ready to justify her if, in view of her past experiment and of the present character and wants of her population, she should now deliberately resume and incorporate into her ritual some of the traditions which she once rejected; PROVIDED, she should not seek, as Rome does, to impose them on the consciences of her members and on Catholic Christendom, *as definitions of faith without which no man can be saved.* Should the Oxford men attempt this, (which we have never for an instant suffered ourselves to believe that they will attempt, though there is no telling to what compromise of principle even good men may not be driven by the temptation of numerical strength on the one hand, and the force of a senseless and clamorous persecution on the other,) then we shall have done with them forever; then we shall own that our hopes respecting them have been blasted; then we shall count them to be the "Romanists" and "Papists" which they are now falsely accused of being; then, in fine, as respects this world at least, we shall be separated from them heartily and totally, and by a gulf as deep and broad as that which separated Dives from the father of the faithful. We have no fear indeed of any such result; but should it happen, we shall be found the first to condemn those whom we were the last to abandon.

A passing word on one or two intervening topics before we come to the other main point.

The writer in the Herald seems disposed to smile at our distinction between articles of faith and articles of religion. Does *he* then discard the distinction? and will *he* hold himself responsible for all that has been taught in his Church as of religion though not of faith? for all the decisions of Provincial Councils? for all the traditions which have been advocated and the formularies which have been used in his Church? for all the rescripts and extravagants of her Canon Law, and for the opinions and teachings of her celebrated doctors? Would *he* shift the controversy to this ground? If so, *we* should decline the issue, and commend him to certain Ultra Protestant doctors, whose names it were superfluous to mention. The professed Catholic who will not abide by the Church Catholic's definitions of faith, deserves, as our learned contemporary will himself allow, to be consigned over to the ecclesiastical hangman.

But our able contemporary knows well the distinction and the value of it; and we are therefore the more surprised at his treatment of us in another particular. We demanded of him, if he would make good his charge of inconsistency against us, that he should point to some one article of faith which the Catholic Church has defined, and which we do not receive. In reply he says, that "the Churchman affixes what meaning he pleases to the terms which he uses." Now why this unworthy evasion of the point, when he knows that our language is the definite and approved language of the divines of his own communion? Why seek to mystify the matter by talking about Arius and Lateran and Trent? Why not do as required, and specify some article of the Catholic faith which we deny? Nothing more easy to do, if it could be done; for all articles of faith, real or pretended, all the *results* (in faith) of all approved councils that have been held in the Church from the birth of CHRIST to the present moment, are digested into two short summaries within every man's reach, the one called the Nicene Creed, (which by the by, though taking its name from the Council of Nice, was not completed until long after the time of Arius, and indeed not until after the rise of the last heresy which impugned any part of the essential faith,) the other, the creed of Pius IV. To specify any of the articles of the former would have been needless, since we receive them all; to specify any of the articles of the latter would have been equally useless, since it can easily be shown that these articles, whatever else they may be and whatever they may be called, are *not* articles of faith: that most of them are not evolved from the central truth of Christianity, the Word Incarnate; nor drawn from the Holy Scriptures which St. Thomas of Aquin (whom the Tridentine Romanists have no right to claim as theirs) teaches us to be the rule of faith to the present Church; and that not one of them has ever been defined as of faith by the Catholic Church, nor was ever imposed as such even in the Roman communion until the fatal ides of November, A. D. 1564. Hence, as neither of these creeds was available to make good the charge of inconsistency, our contemporary gets up another charge against us *of vague language*, (only too accurate, we fear, for his comfort!) and is fain to take a plain subject out of the reach of plain readers by proposing a wild-goose chase after Arius, Lateran, Trent, and what not.

We go now to the other main point.

The writer in the Herald thinks us "mystical" and "puzzling" in what we have said on the authority of the Church. He certainly is not a man to be charged with dulness, and as he has failed to perceive our meaning, we are bound to think that his failure is owing either to the obscurity of our language, or to the dimness of our views. We will therefore try to make our meaning plainer; and though we do not expect him to acquiesce in our conclusions, we will yet cheerfully leave it to his candor to decide whether we are or are not intelligible.

We accord, then, to the Church, not only infallibility in the faith, but infallible authority in controversies of faith; and believing that the correctness of the Church's definitions of faith *is* guarantied by divine promise, we provide for the administration of discipline on divine authority. But we add that the authority of the present Church, however infallible, is not the ultimate ground of our faith: and that the fact of any branch of the Church making it the sole and ultimate ground, begets a strong presumption that she uses the promise of infallibility in the faith merely *as a cover* for putting upon her members, as of faith, dogmas which are not of faith. Our faith, we repeat, does not terminate in the word of the present Church, but in the teaching of our LORD and his apostles; we believe the definitions of faith delivered by the present Church, not only because she declares them, but because she proves them to be congruous to reason and contained in the Holy Scriptures; and we cannot help looking with suspicion on a branch of the Church which allows her members no other ground of faith than the word or declaration of the present Church.

Perhaps the point may be made still plainer by an illustration.

The mathematician is infallible in his science, and we justly and confidently rely on the deductions of his science (those which are really such) for the practical purposes of life. But what would be thought of the mathematician who should seek to gain our confidence in a code of rules for some important practical purpose, and forbid us to verify his rules by the principles of science? Should we not think that he was making a suspicious use of his infallible authority, and aiming to put upon us, as of science, rules which were not of science? Again;

Civil government is infallible in its condemnation of theft, adultery, perjury, murder, and other infractions of the law of GOD; and we justly and confidently rely on its decisions for the practical purposes of life. But what would be thought of a government which on this ground should seek to gain the confidence of its subjects in whatever laws or regulations it might propose? Should we not say that such a goverment was making a suspicious use of its infallible authority, and aiming to put upon us, as of justice, laws and enactments which were not of justice? Again;

The Church Catholic is infallible in her definitions of faith and in the condemnation of all heresies which impugn the faith; and we justly and confidently rely on her decisions for all the practical purposes of the Christian life. But what are we to think of a Church which on this ground seeks to gain the confidence of her members for whatever definitions she proposes, and either positively forbids them, or at least renders it practically impossible for them, to verify her definitions by the principles into which she is bound to resolve them? May we not say that such a Church makes a suspicious use of infallible authority, and is aiming to put upon us, as of faith, definitions which are not of faith?

The truth is, we apprehend, that infallibility is in the nature of things CONDITIONAL. Even GOD himself claims our faith and homage not as an arbitrary sovereign, but as being essential truth and justice; and there can be no other infallibility either established in nature or guarantied to the Church, than such as flows from the supreme and sempiternal fountain in union with truth and justice. The mathematician is infallible only on condition of adhering to the laws of his science; civil government is infallible only on condition of being governed by the principles of essential justice; and the Church is infallible only on condition of her adhering to the faith originally delivered. Be the results in each case ever so infallible, be the rules of the mathematician ever so accurate, the decisions of civil government ever so just, the definitions of the Church ever so true, still there is a ground behind these results into which they may be resolved. Now what we dislike in the Church of Rome is, that she obliges her members to terminate their faith in the word of the present Church; that by disowning the canonical Scriptures as the sufficient rule of faith to the present Church, she makes it impossible for her members to verify her definitions of faith; and that thus both theoretically and practically she claims the faith of her members on the ground of an UNCONDITIONAL infallibility.

We do not wish to wound the feelings of our opponent, but merely to make good our own "consistency" in eschewing consequences which he seeks to draw from our principles; and in the legitimate pursuit of this object we remark, that as the Antinomian Calvinist has abused the doctrine of personal indefectibility from grace to the purposes of a vicious life, so, in our judgment, the Church of Rome has abused the doctrine of the indefectibility of the Church to the purposes of a vicious faith. Both doctrines, rightly understood, we hold to be true and full of comfort; and both, when perverted, to be productive of the worst of evils: and both are perverted when the condition, which is everlastingly present to GOD, is presumptuously set aside by man. The Antinomian says, GOD has promised that I shall never fall from grace; therefore all my actions must be pure in his sight: the Romanist says, GOD has promised that the Church shall never fail; therefore whatever the Church (of Rome) declares, must be the faith of CHRIST. That this is no misrepresentation of our contemporary's views appears from his own words:

"We believe nothing that is not sustained by Scriptural authority, *inasmuch as the Scripture most plainly vouches for the teaching of the Church, and declares her to be the pillar and ground of truth.* If some points [the writer is speaking of points of faith, else what he says is irrelevant to the issue] *are not fully and explicitly stated in Scripture, we are secured by the divine promises from error when we hear the Church.*

"She (the Church) gives us Scriptural proofs of her authority and of her doctrine; and *if on particular points the testimony be not absolutely conclusive, she rests on the clear vouchers elsewhere offered for her guidance into all truth.*"

Now if it be admitted that an adherence to the Holy Scriptures, so as to propose nothing as of faith which cannot be proved by them or resolved into them, is the *law* or *condition* on which infallibility is guarantied to the present Church, then we have here on the part of the writer in the Herald a manifest abandonment of the condition. For what says he? The Church, he says, may take the scriptural promise for her guidance into all truth, the scriptural warrant of her being the pillar and ground of truth, and on this bottom propose "particular points"—points of faith, be it observed, to be received under peril of eternal damnation—which she cannot prove by Scripture and still plead inerrancy in virtue of the promise. That is, she may violate the *condition* of her indefectibility, and still require men to put faith in her word. Such logic from a Calvinist would beget in our Roman brethren themselves a shrewd suspicion of the honesty of his private character; can they blame us then if we decline to accept such logic from a Church as a sufficient guaranty for the integrity of her faith? The theory, we fear, is the same (and followed by the like results) which the Antinomian applies to his person and the Romanist to his Church: honest men and sound Churches, if they use such arguments, are not wont to rely on them.

Nor will it mend the matter if we suppose the condition to be changed so as to embrace tradition and the definitions of numerous councils, which are called general, in addition to the Scriptures, as the law or rule of faith to the present Church. For in this case the condition is so vague and incomprehensible as to be, for all practical purposes, worthless, and to render it totally impossible to know whether it has been fulfilled or violated. So that even in this view of the matter we are, for all practical purposes, thrown back on the promise in an absolute or unconditional sense, and driven to rest our faith solely on the word of the present Church, without the possibility of verifying her word by any definite or accessible rule.

But much as we condemn this application of the promise irrespectively of the condition on which it is made, or with respect only to such a fugitive and impalpable condition as can never be defined or measured, still even this is not the great point of our complaint against the present Church of Rome. If she really would limit the promise, as she herself professes to limit it, and owns it was intended to be limited, to matters of faith, we should have little ground of complaint. But far from keeping herself within this limit, she extends the promise so as to embrace matters which are not of faith; that is to say, all the matters contained in the creed of Pius IV. which from their nature cannot be, and by the Church Universal have never been defined to be, part of the essential faith necessary to salvation; being regarded in this light by Tridentine Romanists alone. The Church Catholic alone is infallible in the faith, and her bond of unity and communion is the Nicene symbol; within this limit the Church of Rome is infallible also; but when she erects another symbol or profession of faith as a condition of communion, and pleads the infallibility of the Church Catholic *as a cover* to justify her in her bold attitude of schism and heresy in opposition to the Church Catholic, we really cannot see that "consistency" to our own principles obliges us to imitate her example.

Most fervently do we pray that the divine grace may open the hearts of our Roman brethren to perceive at least their great temerity, not to say sin, in upholding terms of communion which the Catholic Church has never owned and which serve only to rend the body of CHRIST. But if this may not be, we will at least hope that, as men of intelligence, conscience, and honor, they may be led to reflect on the right use of the promise of our blessed LORD to his Church. We would not do them injustice; but we fear from the history of their communion in England, and from much that has fallen under our observation in this country, that the main and popular argument for fortifying the faith of their own members and of making proselytes to their communion, is to possess the minds of men with a notion of the promise of the indefectibility of the Church, and thence to argue the truth of all that Rome declares. Most respectfully and earnestly would we submit it to the consideration of upright and reflecting men among them, whether this be a justifiable use of the promise? What more have *we* to do than to seek and follow the principles of the Church, and leave her safety and perpetuity to the good providence of ALMIGHTY GOD? HE takes care of the moral government of mankind, so that men, the world over, love truth and righteousness as such, and hate falsehood and iniquity as such, feeling complacency in the one and remorse from the other; but surely this infallibility of the Universal Reason in the essential principles of moral equity should never be rested on as a ground to justify the conduct of individuals in whatever they may think or do; or of governments, in whatever they may enact or enforce. In like manner GOD takes care of the spiritual welfare and government of the Universal Church, so that Catholics, the world over, retain and love the same faith, reject and anathematize the same heresies; but surely this infallibility of the Universal Church in the essential faith of the Holy Trinity, should never be rested on as an argument to justify individual Catholics or particular Churches, in whatever as of faith they may receive or propose. Let our Roman brethren reflect on this, and by GOD's grace they will own its truth and be brought to a better mind. Let them ponder the words of the holy Cyprian, *In necessariis unitas*, &c. IN THINGS NECESSARY TO SALVATION, UNITY; IN THINGS NOT NECESSARY, LIBERTY; IN ALL THINGS, CHARITY.

P. S. We are reluctantly obliged to retract the passing compliment which we paid to Mr. Lucas. His account of his conversion to the Roman communion gave us a high opinion of his ingenuousness and talents, and left us nothing to regret but his error in embracing Romanism under the flag of Catholicism. But within the last fortnight we have seen Mr. Lucas named as the editor of the London Tablet! If this be so, we have only to regret, that since Mr. Lucas has become a confirmed Romanist, he has forfeited the good opinion which we had formed of him.

P. S. 2. Before our worthy friend (for as such, though we know him not, we are happy to regard him) speculates

on the inconveniences consequent on a change in the title of the American Church, it may be as well, perhaps, to wait until a change is attempted. How long before this may be, is for himself to say; for although the name *Protestant* is now disparaged in consequence of the abandonment, by the great majority of those who bear it, of the ground on which their fathers stood, it will yet have a hold on our respect and attachment until the Creed of Pius IV. is surrendered; that is, as long as there is any need of it. When this shall have been done, and Romanists shall, in consequence, have become true Catholics, we shall rejoice to share with them, as with brethren, whatever of good or evil Divine Providence may dispense to us: until then we shall be fain to wear the title of *Protestant* as a badge of sorrow over the fall of Rome; viewing it with the like concern as the crape which reminds us of the death of a relative.

We give the letters of Mr. Palmer and Mr. Ward, not as prepared to justify all their expressions, but in order to let our readers see the very highest evidence that can be brought to show the disposition of the Oxford men to symbolize with Rome. In England, (as indeed in this country also,) Romanists are dissenters or schismatics on a double ground: first, in relation to the Church Catholic, from which Rome severs herself by the erection of new terms of communion; and secondly, (which is in effect resolvable into the other,) in relation to the Church of England, in which country her priests are obtruders. Mr. Palmer says distinctly, that he takes the word *Protestant* (we do not justify this use of it) as identical with *dissent;* so that the great proof of *his* Romanism is, that he anathematizes Romanists!

As to Mr. Ward, it would seem that his attending the Roman services (a step utterly indefensible) with a resolution *not* to unite in their worship, is the gravamen of the charge brought against him by men who make no conscience of attending unauthorized, schismatical, and perhaps heretical services, for the very purpose of uniting in their worship!

"Charity hopeth *all* things;" and why then should she charge the guilt of Romanism upon brethren, one of whom is deterred by *principle* from uniting in the worship of persons whose private virtues commend themselves to his love and admiration, while the other, on the same *principle,* boldly proclaims these same persons to be under anathema?

P. S. May we be pardoned for putting a hypothetical case as illustrative of the light in which we think Mr. Palmer's language should be viewed?

Our readers may remember a late article in which (in reply to "A Layman" of the New York Express) we showed the absurdity of the story that the Roman doctrine and practice of Auricular Confession had been espoused at Oxford. The New York Observer has been pleased to take a short sentence out of the middle of that article, and (suppressing our definition and disclaimers of the Roman doctrine, and our plain declaration that we advocated confession in no other sense than as Christian parents teach it to their children and tutors to their pupils) to give it to his readers as a proof of our adoption of the Roman error and practice! Many other Protestant journals have done the same thing, circulating the detached sentence alone, and so publishing the Churchman from one end of the Union to the other as (in this point at least) a rife and thorough "Papist." Thus the Presbyterian (the most courteous and able paper of that highly respectable denomination) of last week has a paragraph which begins and ends as follows:

"**Barefaced.**—The editor of the New York Churchman, the official organ of the Bishop of New York, is rapidly developing his adherence to the papal system. He has recently avowed 'auricular confession,' and now through a correspondent, the doctrine of 'prayers for the dead.' * * * Where is the Bishop of New York, when such anti-protestant doctrines are broached by his presbyters?"

Now suppose that in view of such statements in numerous *Protestant* papers, we should indite a sentence to the following effect: "The *principle* of Protestantism (which we regard as identical with *lying*) we reject and anathematize; and all those editors who knowingly and wilfully propagate such *Protestant* fabrications, we also disown and anathematize." The *language* in this case would be indefensible, the more so as it might seem to indicate bad temper; but the anathema itself could give no offence, we should think, except to those who own the truth of the hypothesis on which it is based. So with Mr. Palmer's anathema; we cannot see that it should be the occasion of a moment's uneasiness or disturbance to any persons except such as feel or own themselves out of the Church of Christ.

Bishop Onderdonk requests that such Deacons of this Diocese as expect to apply for Priests' Orders during the ensuing season, will give him immediate notice thereof.

He also requests as early notice as may be of what Consecrations of Churches will be expected, and when it is supposed they will be ready.

On our last page will be found the conclusion of the proceedings of the public meeting at Leeds, and the commencement of those of the Scottish Episcopal Church Society. The speech in the former of the Rev. Prof. Butler, of the Dublin University, and in the latter, of the Rev. Norman Johnstone, are admirable, and cannot fail to give much pleasure to our readers.

We commend the address of our correspondent "H*," not only for the fervent spirit which it breathes but for the ground which it takes. The charitable institutions of the Church and all their features and measures, we hold to be fair subjects of discussion; but while they continue they seem to us to be legitimate channels through which the charities of the Church should flow, and entitled to the support of the clergy and laity of every diocese whose bishop has not formally discountenanced them. Especially would we have our diocesan institutions made prominent and not neglected in favor of others of a more general nature.

The Bishop of the Diocese, at the request of the rector and assistant minister, administered the holy sacrament of baptism to eleven adults and four children, in St. John's Church, Brooklyn, on the morning of Ash Wednesday.

A correspondent in whose view we cordially concur, writes: "I really think a very valuable extract from the last British Critic might be made from the article on 'Faith and Works,' especially the latter part, in which the position of the *old* school and *no* school and *new* school is most admirably defined."

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, necessarily omitted last Sunday evening, will be delivered in Christ Church, to-morrow evening, 13th inst. Service to commence at 7 o'clock.

TO CORRESPONDENTS.

"A Parish Priest" in our next.

"An old Subscriber" is informed that we did write the article to which he refers, and intended to be understood as saying as much in the remarks with which we introduced it.

The Peekskill Republican contains an interesting description of the consecration of St. Luke's Church, Somers, Westchester co., which has been already noticed in our columns.

"The dimensions of the building are 40 feet wide, by 62 feet deep, and 27 feet high from the foundation, including the portico, which is surmounted by a tower, containing an excellent fine-sounding bell, from the foundry of Messrs. Holbrook & Co. of East Medway, Mass., weighing 1050 lbs. There is also a basement under the building, calculated for the accommodation of the vestry, school, &c., the walls of which, as well as the platform and step of the portico are of handsome cut stone. The architecture is what is styled 'Grecian Doric,' and its design and execution, we are gratified to learn, have given general satisfaction to those for whose use and service the Church has been erected. We therefore congratulate our neighbors and townsmen, Messrs. Travis & Haws, upon so favorable a specimen of their competency, as architects and builders, being added to the number of their other public works both in and out of the county.

It is estimated that this church will seat 500 persons. There are four rows of pews, of equal dimensions, in the area and galleries, furnished with seats, on three sides of the building. On the present occasion, however, so great was the throng both inside and out, that no calculation could be made of the number of the congregation; every part of the Church was fully occupied, and not more than one third, it was said, could even then be accommodated, or obtain a place to stand within the vestibule.

Who will be the rector of this interesting parish, it is not yet known, but we sincerely hope, be he who he will, his ministrations may be abundantly blessed, and subserve the great and holy purposes of the Church."

BISHOP DOANE AND THE COVENTRY RELIGIOUS AND USEFUL KNOWLEDGE SOCIETY.

The members of the Coventry Religious and Useful Knowledge Society having presented the Bishop of New Jersey with a handsome bound quarto edition of the Book of Common Prayer, (inscribed as follow,) have received the following acknowledgment from his lordship:

"Presented to the Right Reverend George Washington Doane, D. D., Bishop of New Jersey, by the members of the Religious and Useful Knowledge Society in Coventry, as a testimonial of grateful acknowledgment for much personal kindness, of the high estimation in which his character and services to the Church are held by them, and as a memorial of that communion which they hope and pray may ever subsist between the Anglican and American branches of the one '*Holy Catholic and Apostolic Church.*'"

Riverside, St. Simon and St. Jude, 1841.

My Dear Friend,—It is only last week that I received the beautiful Prayer Book, for which I am indebted to the kind remembrance of the members of the "*Religious and Useful Knowledge Society*" of Coventry; it was a most unexpected pleasure, and one of the most gratifying incidents of my life. The inscription is most admirable; and I show it to all my friends as the truest possible expression of Catholic truth maintained in Catholic love.

It shall be preserved among my chief treasures, and shall go to my children, as a memorial of my visit to England, and to England's Church,—no point of which lives more greenly in my memory than the heart festival which welcomed me to Coventry. I shall claim the privilege of sending to your library any publications of mine; and shall hope to be regarded by your associates as a corresponding member. Be assured, to serve the noble cause you have at heart is the highest object of my life, and my prayers shall ever bear you up for choicest blessings from the Throne of Grace.

Believe me, faithfully and affectionately,
Your friend,
G. W. Doane.

To D. S. Waters, Hon. Sec., &c.

The Queen Dowager of England has made a donation of £3,000 towards the erection of a Protestant church at Malta.

We grieve to record the death of another valued Presbyter of our Church, the Rev. Hobart M. Bartlett, who expired in this city on the 7th inst. The expression of our feelings is anticipated by the annexed just and affecting tribute to the memory of the deceased.

At a meeting of the Bishop and a large number of the Clergy of the cities of New York and Brooklyn, and of the vicinity, convened in the Vestry Room of St. Mark's Church, after the interment of the Rev. Hobart M. Bartlett, the Right Rev. the Bishop of the Diocese presided, and the Rev. Benjamin I. Haight was appointed Secretary.

The Bishop opened the meeting with appropriate remarks; after which, the Rev. Smith Pyne, seconded by the Rev. Aldert Smedes, offered the following preamble and resolutions, which were unanimously adopted:

Whereas it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother, the Rev. Hobart M. Bartlett; the Bishop and Clergy of the Diocese of New York, resident in the city of New York and vicinity, avail themselves of the earliest opportunity, when they have assembled together to perform the last offices of the Church for their beloved and lamented brother, to express their deep sense of the loss experienced by the Church in this early removal of one, "who both by his life and doctrine set forth God's true and lively word," and whose past faithful, enlightened, and acceptable ministrations, gave promise of great future usefulness. Bound to him, many of them in the ties of long personal intimacy; all, by feelings of high personal esteem, ministerial brotherhood, and Christian love, they unite in offering to the relatives and friends of their departed brother, the most affectionate assurance of sympathy in their present bereavement. A higher consolation than any human sympathy awaits those who mourn under this visitation of God's providence.

It is with profound gratitude to God for enabling their deceased brother to give his dying testimony to that truth which had cheered and sustained him in life, that his brethren of the clergy make this public attestation, that he "finished his course in faith," amid the acknowledged "comfort of a reasonable, religious, and holy hope, in the communion of the Catholic Church, and in perfect charity with the world." He now ranks among those for whom the Church Universal, in her highest and sublimest service, instructs her children to make public acknowledgment to God, "to bless his holy name for all his servants departed this life in his faith and fear," and they "beseech their Heavenly Father to give them grace so to follow this good example, that with him they may be partakers of the heavenly kingdom for Jesus Christ's sake, the only Mediator and Advocate."

1. *Resolved,* That the Bishop and Clergy of the Diocese of New York now present, while they recognize the chastening hand of God in removing, in the prime of life and usefulness, the Rev. Hobart M. Bartlett, their beloved brother in Christ, and a faithful minister of Jesus, bow with grateful submission to that Providence which "doeth all things well," in the humble and faithful hope that, though no longer ministering in the Church militant on earth, he doth rest from these imperfect labors, and is joined to the communion of the saints who wait for the resurrection of the just.

2. *Resolved,* That in the zealous and voluntary exercise of his ministry in St. Paul's Church, Hoboken, amid many conflicting claims upon his time and attention, his brethren recognize one, among many similar evidences, of his care for the souls of men, of his unceasing desire to preach the word, and of his often expressed conviction, that no ambassador of the Lord Jesus Christ is justified, except by the act of God's Providence, in receding from the positive exercise of those functions he has solemnly assumed.

3. *Resolved,* That while his brethren mourn with those whom the ties of natural affection, and the bonds of an ever-increasing and approving love and esteem, united to their deceased brother in relations as uninterrupted in harmony as they must be precious to the memory, they rejoice with them that there was such hope in his death, that the utmost bitterness of separation can be but for a moment to those in whom the light affliction of the present time worketh the eternal and enduring weight of glory.

4. *Resolved,* That the Secretary be requested to transmit copies of this preamble and those resolutions to the family of the Rev. Hobart M. Bartlett, to the Bishop of the Diocese of Virginia, to the Bishop of the Diocese of New Jersey, and to the congregation of St. Paul's Church at Hoboken, and cause the same to be published in the Churchman and other Church papers.

The Right Rev. the Bishop of Western New York being present, desired to be considered as uniting in this action.

The meeting then adjourned.

Attest, Benjamin I. Haight, Secretary.

DIED,

In this city, on the 29th ult., Miriam, youngest daughter of Dr. Hodges, aged 15 years and 4 months.

In Detroit, on Sunday morning, the 22d ult., in the 59th year of his age, Hon. Henry M. Campbell, a useful and highly respected citizen, and for many years the senior warden of St. Paul's Church, in that city.

CALENDAR.

FEBRUARY.

13 First Sunday in Lent.
16. 18. 19. } Ember days.
20. Second Sunday in Lent.
24 St Matthias the Apostle.
27. Third Sunday in Lent.

MARCH.

6. Fourth Sunday in Lent.
13 Fifth Sunday in Lent.
20. Sunday next before Easter.
21. Monday before Easter.
22. Tuesday before Easter.
23. Wednesday before Easter.
24. Thursday before Easter.
25. Good Friday, and Annunciation of the Blessed Virgin Mary.
} Passion Week.
26. Easter-Even.
27. Easter-Day.
28. Monday in Easter-Week.
29. Tuesday in Easter-Week.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Saratoga County. Feast of the Purification of St. Mary the Virgin, Wednesday, February 2, consecrated Grace Church, Waterford, rebuilt after destruction by fire. The Instrument of Donation by the Vestry was presented to the Bishop by General Guert Van Schoonhoven, Senior Warden, and read by the Rector, the Rev. George B. Eastman. The Sentence of Consecration was read by the Rev. William I. Kip, rector of St. Paul's Church, Albany; and the morning prayer by the Rev. Edward Ingersoll, rector of Christ Church, Troy, assisted by the Rev. Edward Davis, rector of St. Paul's Church, Charlton, who read the lessons; and the sermon preached by the bishop.

City of Albany. Thursday, February 3, in St. Paul's Church, admitted Edward F. Edwards to Deacons' Orders. Morning Prayer was read by the Rev. Alonzo Potter, D. D., rector of St. Peter's Church, assisted by the Rev. Charles D. Cooper, Deacon, of the Diocese of Western New York, who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. Mr. Kip.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

First Sunday in Lent, February 13, Christ Church, *Brooklyn.*

Second Sunday in Lent, February 20, Christ Church, *New York.*

Third Sunday in Lent, February 27, St. George's Church.

Fourth Sunday in Lent, March 6, French Church du St. Esprit.

Fifth Sunday in Lent, March 13, Zion Church.

Sunday next before Easter, March 20, St. John's Church, *Brooklyn.*

First Sunday after Easter, April 3, St. Philip's Church, *New York.*

Third Sunday after Easter, April 17, St. Luke's Church.

Fourth Sunday after Easter, Apel 24, St. Mary's Church, *Brooklyn.*

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Embury, Rev Edmond, 325 Greenwich street.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Frazer, Rev. Donald, 24th street, near 8th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O., 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev John S., Court st., op. Warren.

Williamsburgh.

Caleb Clapp, No. 4 Cottage Place.
Samuel M. Haskins, No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

NOTICES.

Rev. Francis L. Hawks, D. D., will preach in the Church of the Epiphany, in Stanton street, on Sunday evening next; at which time a collection will be made in aid of the funds of that missionary station. Services to commence at 7 o'clock.

ACKNOWLEDGMENTS.

MISSIONARY AT LARGE.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From Mrs Bradish, $6; "provisions," from an Episcopalian family, in New Jersey; and by the hands of Swords, Stanford & Co, from unknown friends, a quilt and bundle of clothing; by the same hands, from K W, $1; by the same hands, from "a parishioner of Grace ch," $15.

Further donations are much needed, and may be left at 28 Ann street; Mr. Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber,

Benj. Evans,
Missionary at Large, 360 Broome-St.

New York, February 9, 1842.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J D Wolfe, Esq, $20. By Swords, Stanford & Co—from a lady of the Church of the Ascension, $50. By Rev Dr Taylor, from "a parishioner of Grace ch," $15.

Donations are respectfully solicited. They may be left with Swords, Stanford & Co, 152 Broadway; at the Union Depository, 28 Ann street; at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, Lot Jones, 192 Allen-st.

February 8, 1842.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sum for the poor:

From a Parishioner of Grace ch, through T N Stanford, Esq, $15.

Further donations are much needed and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway; at the Depository, 28 Ann street; Mr Sparks, 111 Nassau street, up stairs; or at the residence of the Missionary,

Jesse Pound,
26 Vandam street

☞ By some inadvertence, an error was made in acknowledging the donation of A B C, last week; it should have been $25, instead of $20.

February 9, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From a lady, $20, and also for the German Prayer Book, $5—25. Annual subscribers, $4. Charles Seymour, Esq, Treasurer of the Diocese of Western New York, for collections in sundry churches in that Diocese, $67 37. John A Moore, annual, $2. Total amount, $98 37.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann-street.

New York, February 8, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From a lady, $10. Annual subscribers, $3 Charles Seymour, Esq, Treasurer, Diocese of W N Y, for collections in sundry churches in that diocese, $65 1. Total amount, $78 01.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 28 Ann street.

☞ Roman Fallacies and Catholic Truths, a Tract just published by the P. E. Tract Society, at their Depository, 28 Ann street.

New York, February 8, 1842.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Society.

From a lady, $10. From Charles Seymour, Treasurer of the Diocese of Western New York, $9. Total, $19.

John W. Mitchell.
Treasurer of General P. E. S. S. U.

February 9, 1841.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 2d inst., has received the following contributions, viz.

From a member of the Church of the Holy Trinity, Westchester, Pa, per Rev G T Bedell, rector, $5; from the Missionary Society of All Saints' ch, and Emmanuel Chapel, for the Prairieville mission, Wiskonsan, $10; from the Female Sunday school of Trinity ch, Southwark, Phil, for Bishop Kemper's mission, per Rev J Coleman, rector, $33 23; from the Female Sunday school of St Luke's ch, Phil, for the Church at Jefferson City, Mo, $20; from the Bee Hive Association of St James' ch, Phil, for the Church at Jefferson City, $50; from Zion ch, Charlestown, Jefferson co, Va, per Dr Alexander, $26 26; from St Peter's ch, Phil, per F S Smith, treasurer, $140; from St Andrew's ch, Phil, per G Barton, treasurer, $100; from Miss Williamina Smith, Phil, $3; from Trinity ch, Pottsville, Pa, per Rev A A Miller, $10 25; from Christ ch, Phil, per M Kempton, Warden, $100; from the Ladies' Missionary Association of Christ ch, Phil, for the Rev W Hornmann, Mo, $25—522 74, received per Ed Wilcox, receiving agent in Phil. From Trinity ch, Marshall, Michigan, (a missionary station,) $2 69; from St James' ch, Chicago, Illinois, offerings, $15; from Charles Seymour, Esq, Treasurer of the Diocese of Western New York, by the hands of Thomas C Butler, (of which $4, for Michigan, $456 54; from Grace ch, New York, per Rev Thomas House Taylor, D D, rector, for St Luke's ch, Lincolnton, N C, $100—for St John's ch, Bangor, Maine, $50—for St Peter's ch, Tecumseh, Michigan, $40—for St Paul's ch, Richmond, Indiana, $30—for Christ ch, Alleghanytown, Pa, $30—in all, $250; from St Clement's ch, New York, collection, per Rev E N Mead, rector, $42 27; from Rock Creek Parish, D C, per Rev W A Harris, rector, (from Mrs Wiltberger, $3 25—Master Thomas Hewitt, 10 cts—the missionary box, $1 65)—$5. Total amount, $1279 24.

Thomas N. Stanford, Treasurer,
152 Broadway.

New York, February 9, 1842.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

Since his last acknowledgment the Treasurer has received as follows:

From Dr. J. H. Borrowe, $5. Thomas C. Winthrop, 15. Cash, 1. H Allen Wright, 3. Halsey Creighton, 1. P E F M Donald, 5. Miss M A Jones, 1. Mrs W Borrowe, 1. Robert Gracie, 2. J and C Berrian, 3. Mrs J Beekman, 3. Mrs Bage, 1. T J O, 1. T B, 3. W B T, 2. T J, 1. Christ ch Association, by Rev Mr Smedes, 22. Collection made at St Thomas' ch, after a sermon by Rev B I Haight, 85 55. Total, $155 55.

Charles Tomes, Treasurer.

February 7, 1842.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From the Sunday school of Grace ch, Phila, for the support of 10 children at school, Cape Palmas, first annual payment, $200. From the teachers and scholars of St John's ch Sunday school, N Y, for education of Freeman Clarkson, at Cape Palmas, 1st annual payment, $20. From Charles Seymour, Esq, Treasurer of the Diocese of Western New York, through Thomas C Butler, for Texas $16 74, Africa $31 73, for Missions, $3 57—$52 04. From Troy, Bradford county, Penn, from a friend of missions, $13. From Sunday school of Emmanuel ch, Brooklyn, L I, for Africa, $2 69. Trinity ch, Marshall, Michigan, $2 69. Total amount, $290 42.

J. Smyth Rogers, Treasurer.

New York, Feb. 8, 1842.

CHURCH DEPOSITORY,
No. 28 Ann-Street.

Letters have been received at the Depository of the General P. E. S. S. Union, during the fortnight ending Feb. 10, from the following persons, viz.

P M at Indianapolis, Ind; R S H George, Phil, 2 letters; James A Lewis, Kanawha C H, Va, with remit; W C Cozzens, Newport, R I, with remit; Rev N E Cornwall, Southport, Ct, with remit; Rev H Hollis, Olean, with remit; S Babcock, New Haven; L W Hall, Springfield, Mass; Rev A D Cole, Woonsocket, R I, with remit; J G Pickering, Greenland, N H, with remit; S C Whiting, Bath, with remit; Rev N P Knapp, Tuscaloosa, Ala, with remit; Rev J P McGuire, Loretto, Va; P M at La Porte, Ind; P Lyon, Utica, with remit; Rev W E Eigenbrodt, with remit; Rev P F Berkeley, Wilkinsonville, Va, with remit; P M at Sodus Point, with remit; A E Miller, Charleston, with remit.

Packages have been forwarded during the same period as follows:

To W C Coart, care John Ryan, Mobile, Ala, per brig Selma; Rev J H Wingfield, care W Rowland, Norfolk, Va, per sch Ann D; L H Young, New Haven, per steamer Belle; R S H George, Phil, 3 packages, per Harnden's Express; S Babcock, New Haven, per steamer Belle; Rev W Shelton, D D, Buffalo, per Harnden's Express; W C Coart, care J C Ryan, Mobile, Ala, per brig Wetumpki; W Rowland, Norfolk, Va, per sch Empire; Rev W H Walter, Schenectady, per Harnden's Express; Z Clark, Troy, per do; D Brunner, Baltimore, per do; C Stimpson, Boston, per do.

JOURNAL OF CONVENTION.

The Journal of the Fifty-Seventh Convention of the Diocese of New York, is now ready for delivery. Copies have been mailed for the clergy, and for the lay delegates who attended Convention; and packages have been forwarded to those parishes with respect to which the Secretary has received instructions, agreeably thereto, in every instance where this was found practicable.

January 15, 1842. 3t

STANDARD ENGLISH THEOLOGICAL WORKS.

A FRESH supply, recently received and for sale by the Importers,

D. APPLETON & CO.,
200 Broadway.

The complete works of Isaac Barrow, D. D., 8 vols. 8vo.
The complete works of Bishop Bull, 8 vols. 8vo.
The complete works of Rev. Joseph Bingham, 9 vols. 8vo.
The complete works of Rev. Francis Bragge, 3 vols. 8vo.
The complete works of Bishop Beveridge, 9 vols. 8vo.
The complete works of Richard Baxter, by Orme. 23 vols. 8vo.
The complete works of Dr. Edward Burton, 5 vols. 8vo.
The complete works of Archbishop Cranmer, 4 vols. 8vo.
The Ecclesiastical History of England, by Jeremy Collier, 9 vols. 8vo.
The complete works of Dr. John Donne, 6 vols. 8vo.
The complete works of Dean Graves, 4 vols. 8vo.
The complete works of Bishop Hurd, 8 vols. 8vo.
The complete works of Bishop Hal', 12 vols. 8vo.
The complete works of Bishop Horsely, 8 vols. 8vo.
The complete works of Bishop Hopkins, 1 vol. 8vo.
The complete works of Bishop Horne, 4 vols.
The complete works of Rev. Wm. Jones, 6 vols. 8vo.
The complete works of Bishop Porteus, 6 vols. 8vo.
The complete works of Bishop Reynolds, 6 vols. 8vo.
The complete works of Archbishop Sharpe, 5 vols. 8vo.
The complete works of Dr. John Scott, 6 vols. 8vo.
The complete works of Bishop Sherlocke, 5 vols. 8vo.
The complete works of Archbishop Tillotson, 1 vol. 8vo.
The complete works of Rev. Joseph Skelton, 6 vols. 8vo.
The complete works of Bishop Van Mildert, 6 vols. 8vo.
The complete works of Bishop Warburton, 13 vols. 8vo.
Owen's Exposition of the Hebrews, 4 vols. 8vo.

D. A. & Co, invite the attention of ministers to their choice and unique assortment of valuable theological works, (English and American) which they offer on the most favorable terms.

February 12.

BARTLETT & WELFORD

HAVE just received from the Oxford Universy y and Clarendon Presses, a fresh supply of the following standard and Theological works.

Bishop Beveridge on the Thirty Nine Articles.—2 vols. 8vo.
Rev. Francis Bragge's works (on the Parables, &c.) 5 vols. 8vo.
Bishop Bull's whole works. By Dr. Burton, 8 vols. 8vo.
Burnett's Life of Hale, and Fell's Life of Hammond. 1 vol.
Cardwell's Documentary History of the Church of England. 2 vols. 8vo.
Cardwell's Conferences concerning the Common Prayer, 8vo.
Clergyman's Instructer, or Collection of Treatises on the Ministerial Office. 7 vols. 8vo.
Comber's (Dean) works on the Liturgy, &c. 8vo.
Common Prayer—the two books of Edward VI. 8vo.
Cranmer's Works. By the Rev. H. Jenkins. 4 vols. 8vo.
Douglas' Criterion of Miracles. 1 vol. 8vo.
Homolies of the Church. New Edition, with the Canons. 8vo.
Hooker's Works. By Keble. Second Edition. 3 vols. 8vo.
Horbery's Works. 2 vols. 8vo.
Jones' Canon of the New Testament, 3 vols. 8vo.
Laud's Conferences with Fisher the Jesuit. 8vo.
Rev. C. Leslie's Works. 7 vols. 8vo.
Lewis' Antiquities of the Hebrew Republic. 3 vols. 8vo.
Palmer's Origines Liturgicæ. 2 vols. 8vo.
Archbishop Sharp's Works. 5 vols. 8vo
Dr. South's Sermons. 7 vols. 8vo.
Stillingfleet's Origines Sacræ. 2 vols. 8vo.
Strype's Annals of the Reformation. 7 vols. 8vo.
" Memorials of do. 6 vols. 8vo.
Wall's History of Infant Baptism. 4 vols. 8vo.

The above editions are all from the Oxford University Press, and are now for sale by Bartlett & Welford at prices much below the usual rates. They form but a small portion of B. & W.'s assortment of Theological Books, which will be found on inspection to include a very great variety of the most sterling and valuable authors, both ancient and modern: particular attention being paid to the supply of books necessary for the libraries of the clergyman or student.

Catalogues furnished on application.

220 Broadway, under the American Hotel.

February 5, 1842. tf

CHURCHMAN'S LIBRARY.

THE volumes of this Library are of a standard character; they are highly recommended by the bishops and clergy of the Protestant Episcopal Church. Each volume complete in itself; can be had separately or in uniform sets.

Heart's Ease; or a Remedy against all Troubles by Symon Patrick, D. D., late Lord Bishop of Ely.

A Discourse Concerning Prayer, and the Frequenting Daily Prayers; by the same author.

Godly Meditations upon the Most Holy Sacrament of the Lord's Supper. By Christopher Sutton, D. D., late prebend of Westminster.

Disce Mori—Learn to Die. By the same author.

Sacra Privata; the Private Meditations, Devotions, and Prayers, of the Right Rev. Bishop Wilson. The only complete edition.

Thoughts in Past Years; a beautiful Collection of Sacred Poetry, by the author of the Cathedral.

The Early English Church; or Christian History of England in early British, Saxon, and Norman Times. By the Rev. Edward Churton, M. A. With a Preface by the Right Rev. Bishop Ives.

Christmas Bells; a Tale of Holy Tide, and other Poems. By the author of Constance, Virginia, &c.

☞ The succeeding volume of this beautiful uniform series will be entitled Disce Vivere, Learn to Live, by Christopher Sutton, D. D.

D. APPLETON & CO., Publishers,

Jan. 29. 200 Broadway, New York.

THE TEMPLE AND COUNTRY PARSON.

BY REV. GEORGE HERBERT.

JUST published by J. B. DOW, Boston, and for sale at this office, a new and elegant 12mo. edition of this admirable work.

'The Temple,' which has passed through numerous editions in England, though never before printed in this country, was first published in 1635, by Mr Nicholas Ferrar, soon after the death of Mr. Herbert. So rapid was the sale, that more than twenty thousand copies were disposed of in a few years.

RECOMMENDATIONS.—'The writings of a man whose learning and judgment were so highly esteemed by the learned of his age, and especially by Sir Francis Bacon, should not be suffered to sink into oblivion.—*Rt. Rev. Bishop Griswold.*

'Herbert, the scholar and the clergyman, the Christian and the poet, will be welcomed by those who love to see the talents engaged in religion, and devoted to the cause of Christ. The piety of the present age is too enlightened to mistake the spirit that pervaded his pen, or to be offended at the style of decoration in which his deeply devotional thoughts are here presented.'—*Rev T. Edson of the Episcopal Church in Lowell.*

'Herbert has always been a favorite with the lovers of devotional poetry. Simplicity and originality, vigorous thought and terse expression, and the union of poetical power with the spirit of a sound mind, are eminently his characteristics. It would be easy to write a volume in his praise; but for this very reason it is unnecessary to write a word. He is well known: nor will his entire devotion to the Church be among the least of his recommendations.—*New York Churchman.*

Also, Wreaths and Branches for the Church, just published by J. B. Dow, and for sale as above.

December 18.

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86 price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.

June 26. tf

TEACHER WANTED.

A PROTESTANT LADY, fully competent to teach in a family establishment of Young Ladies where the number is limited. Good references required.

A knowledge of the French in teaching and speaking, and of Music, is particularly necessary.

Address the Rev. Robert Bolton, New Rochelle.

February 5, 1842. 2w

BISHOP CHASE'S REMINISCENSES.

THE subscriber has just received No. 5, October, 1841, of Bishop Chase's Reminiscences. Price, fifty cents per number. It is now ready for delivery.

ALEXANDER V. BLAKE,

New York, Feb.5. 54 Gold street.

BOOK FOR EVERY FAMILY.

BROWNELL'S FAMILY PRAYER BOOK,

BEING a Commentary on the Book of Common Prayer, in one octavo volume of 800 pages, is published by the subscriber, on beautiful fine paper, and in various styles of binding.

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single countryman of Connecticut has circulated in his own neighborhood, one hundred copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged	5 50
Philadelphia sheep, library style,	5 00

Orders from the Rev. clergy, and Episcopalians generaly, solicited, by

mily. ALEXANDER V. BLAKE,

Jan. 29. 54 Gold street.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder,* Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England. Dec 4.—yly

☞ JOHN MORRISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

JUST RECEIVED, *at this office, and for sale:* Temple and the Country Parson.
Wreaths and Branches for the Church.
Christmas Bells and other Poems.
Festivals and Fasts of the Church.
Dictionary of the Church. By Rev. W. Stanton.
Family Prayers. By Bishop Brownell.
A few copies of *large* edition of the *Music of the Church,* with Psalms and Hymns annexed.
Fine Prayer Books, in various bindings.

J. A. SPARKS, 111 Nassau st., up stairs.

December 25. tf

REPORT ON EDUCATION. Presented to the General Convention of *the Protestant Episcopal Church,* at its session in New York, October, 1841.

CALENDAR OF SCRIPTURE LESSONS for the Young, for the year 1842. Prepared for *the General Protestant Episcopal Sunday School Union.*

Published and for sale

At the Church Depository,

Jan. 22, 1842. 28 Ann st.

NEW MANUAL, &c.

JUST PUBLISHED and for sale by Swords, Stanford & Co., a new and handsome edition of that very valuable work, The New Manual of Devotions, revised and enlarged by the Rt. Rev. Bishop Ives, in one volume. Price $1.

Also, a Catechism, designed to be taught orally, by the same author. Price $1 per dozen.

In press, and will shortly be published, Beckersteth's Treatise on the Lord's Supper, revised and enlarged by the author, with notes, &c., by an American editor.

The above, and all the other publications of Swords, Stanford & Co., can be had also of

J. A. SPARKS,
at the office of the Churchman.

January 22, 1842.

ORGANIST.

A EUROPEAN LADY, just arrived, is desirous of obtaining a situation in the above capacity, having had charge of an Organ for a number of years, has no doubt of giving every satisfaction.

Letters addressed "Organist," at this office, will be attended to. Jan 14, 1842—3t$

ORGAN MUSIC.

A CHOICE collection of Voluntaries for the Organ, by the first masters, for sale very low.

Apply to J. A. SPARKS, office of the Churchman, 111 Nassau street. Jan. 22, 1842

NEW BOOKS,

PUBLISHED BY THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

THE BLESSINGS OF PROVIDENCE; or, A Tale of the Olden Time, for Children—with eight beautiful engravings.

THE CHILD OF THE CHURCH—By the author of "Records of a Good Man's Life," &c., &c.

THE YOUNG PROPHET—By the author of "The Boy who loved the Bible," &c.

The following series of books have been put up in a neat case, forming an elegant and valuable gift for children:

THE CHILDREN'S LIBRARY—Containing in uniform binding—

FESTIVALS AND FASTS OF THE CHURCH (A new book for young persons.)
Treatise on Prayer,
Visit to Nahant,
Infant Brother,
Blossoms of Childhood,
Agathos,
A Week in the New Year,
Francis Lucas,
Visits to Aunt Clement,
Patrick's Book for Beginners,
The Blessings of Providence.

For sale at the Church Depository, 28 Ann street.

January 7, 1842.

PATRICK LOWTH WHITBY'S COMMENTARY.

FOR sale by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
under the American Hotel.

A very fine copy of the original folio edition of that rare and valuable work: *A Paraphrase and Commentary on the Sacred Books of the Old and New Testaments.* By Symon Patrick, D. D., Lord Bishop of Ely. Dr. William Lowth and Dr. Whitby, Complete in 6 vols. folio, in calf binding.

N. B. The most important Theological Works, both recent and modern, always on sale at the lowest prices, as above.

Catalogues furnished gratis on application.

December 11. tf

DR. HENSHAW'S SERMON.

ON the Death of the Rt. Rev. Richard C. Moore D. D., Bishop of the diocese of Virginia, just received and for sale at this office. Jan. 22.

HENRY ERBEN informs his friends and customers that he has made arrangements for the temporary accommodation of his workmen, all of whom will continue in his employ, notwithstanding the recent destruction of his manufactory, and that he is prepared to receive orders and transact business as usual.

Through the kindness of W. W. Fox, Esq., President of the New York Gas Light Company, he has been furnished with an office in their building, No. 176 Centre street, where any communications to him may be addressed.

H. E. has been fortunate enough to save a large quantity of seasoned lumber from the late fire, which will enable him to execute organs as heretofore.

October 16.

POETRY.

O THOU GREAT POWER, IN WHOM I MOVE.

O thou great power, in whom I move,
For whom I live, to whom I die!
Behold me through thy beams of love,
Whilst on this couch of tears I lie,
And cleanse my sordid soul within
By thy Christ's blood, the bath of sin.

No hallow'd oils, no grains I need,
No rags of saints, no purging fire;
One rosy drop from David's seed
Was worlds of seas to quench thine ire.
O, precious ransom! which, once paid,
That *consummatum est* was said;—

And said by him that said no more,
But seal'd it with his dying breath,
Thou then that hast dispurg'd my score,
And dying, wast the death of Death,
Be to me now, on thee I call,
My life, my strength, my joy, my all.

Sir Henry Wotton.

From the London Morning Post.

ANTI-POPISH DEMONSTRATION.—SCRIPTURAL EDUCATION.

(*Concluded.*)

The Rev. Mr. Walker expressed his happiness in having the privilege to plead the cause of the Irish Church in the parish of Leeds, and at a meeting of Leeds Churchmen, presided over by Dr. Hook. He could not allow the opportunity to pass without observing how much Irish Churchmen were indebted to their English brethren for correct views of the true history and character of the Church of Christ in their native land; and declared that Church principles were beginning to be valued; and being valued, to be acted upon.

The Rev. J. W. Whiteside, of Ripon, in seconding the first resolution, congratulated the Society and the meeting on their commencing their operations in Leeds under such favorable auspices—their able Vicar presiding; and proceeded to consider the interesting subject of Ireland, as *she once was*, the land of early literature and primitive Christianity—the "*island of saints*" as she was commonly designated, and as he proved by a variety of indisputable facts and forcible quotations from early writers.

The Rev. Professor Butler said that the resolution which he had undertaken to present to the meeting was one in the support of which the only or chief difficulty which he felt was in his conviction of the superfluousness of any arguments he could offer to deepen, in the minds of such an auditory as he then addressed, the great principle it enforced. He well knew that the people of Leeds had been too long and too soundly indoctrinated in the true principles of the Church of Christ to require any new exposition from him. When he came forward to propose a resolution which rested the special claims of the Irish Church Education Society upon the sanction it received from the legitimate governors of that Church, he was stating what to them would appear almost too self-evident for argument; what they had long recognized to lie among "the first principles of the oracles of God." They were well assured that in the Church of Christ special blessings could be expected to belong only to labors carried on under the permission and superintendence of the authorities which he has constituted. In this main principle both divisions of the United Church agreed; for this principle belongs to every Church as such. But while in this he could reckon upon their perfect appreciation and sympathy; while upon great and general principles they could fully understand each other; how much was there in which it was almost hopeless to expect that an English audience could thoroughly enter into the state and position of the Church Catholic in Ireland. Never had he felt more deeply than since he had been among them, how hard it must needs be to bring English imaginations to realize the condition of religion in that country.

For instance, said the Rev. Professor, reflect on that one important difference, were there no other,—you are the happy members of a Church which embraces the great mass of the people, you are the Church of a majority! we are the Church of a minority! How much is involved in this one characteristic! God meant that this truth should be universal. He meant that its upholders should be sustained by the sympathies of all around them, that every heart should be a mirror, to catch, condense, and strengthen the common light and heat of divine charity. All these auxiliaries are denied to us; we must hold forth the truth of God at a grievous disadvantage; men's minds are naturally influenced by the multitude of suffrages, and we are outnumbered and out-voted.

Then again, we are the Church, not as with you, of every class and division of society, but mainly, in some districts, almost exclusively of one. Far be it from me to deny the duty and the power of the great ones of the earth to support the Church of Christ, that Church which a prophet bids to look for "queens as her nursing mothers." Nobility is ennobled by being permitted to stand in the ranks of Christ's service. Still, the Church, if it have a natural sympathy for any class beyond another, is eminently the Church of the poor. Founded in sorrow and in poverty, it has ever retained a peculiar adaptation and affinity for "those poor of this world" whom its guidance enables to be "rich in faith." So would we have it in Ireland, were our power as our will. But, alas! surrounded by a vast population, whom (not to speak of the ties of country) no stranger can know and not love; a people, as if specially formed for religion, and for whom we would yield our lives, could they purchase the power of offering religion in sincerity; encompassed by such a people, so kind, so devoted, so generous, and so deluded, we are forced to live in cold, miserable, exclusion from their affections: we are regarded as superiors when we are desirous to be equals; our efforts jealously contemplated, our efforts misconceived, our friendship suspected. This is all natural, perhaps inevitable; but not the less painful and disheartening.

Such, then, is the anomalous position of the Church of God in Ireland; a garrison of the truth in a hostile country. But I need not say that all this does not alter either her rightful authority or her duties. These she understands, these she determines to fulfil. She is God's commissioned servant, and through evil report and good report his work she must do. To be the Church of the minority does not make her less the Church of Christ; it may add to her difficulties; it cannot decrease her obligation. Now, it is to beseech you to assist this Church of Ireland in one of the chiefest of her labors, that I am among you this evening. I do not stop to argue before such an audience that the education of the people is really her duty. You know well that it is involved in her commission to instruct the world. The necessity of the religious element in education may be considered as now placed beyond argument; and in this place I am quite assured that the propriety and duty of the Church's agency in that work is equally a matter of established conviction. It is a portion of her general ministrations; and a portion which we are anxious, wherever it can be effectively and judiciously done, and without interfering with the conscientious views of any party whatever, to exhibit as such.

As to what has been done in Ireland already, on the subject of the education of the people, I am (said the Rev. Speaker) not solicitous to enter upon its discussion. Efforts that, doubtless, were kindly meant, have not resulted in satisfying the mind of the ministry and laity of the Church in Ireland. It was no pleasant task to us to have to decline coinciding with the enactments of the constituted authorities; but we thought and think ourselves obliged to do so by considerations which must outweigh even the claims of legislative authority upon our obedience. A negative is left us; and, without anger, bitterness or upbraiding, we humbly exercise it.

The Rev. Professor then entered upon some considerations to establish the importance of the Church Education Society as an element in the general system of the Church in Ireland. He showed that there were peculiarities in the Irish character which made it specially necessary that the Church should be presented to the Irish people as such. We know, said he, that the scheme of the Church, as itself essentially divine, is with admirable skill suited to the various tendencies of human nature, so far as those tendencies are in themselves guiltless. But there are in the national character of the Irish, (as has, I believe, been before now observed,) peculiar features which render it morally impossible that any system except a definite Church system can ever be universally successful among them; and which go far to explain the power and prevalence of that unauthorized schism from the Catholic Church which calls itself the Roman Church in Ireland, and which, amid all its gross corruptions, still presents to the mass of the people a fixed and tangible Church system. For instance, there is in all men a slowness to apprehend, still more to love mere abstract truths, however excellent and undeniable; but in the Irishman this imaginative tendency is carried to a pitch almost unequalled in any family of mankind. The Irishman must have something that he can see and hear; truths must be embodied in living institutions; they must become, as it were, incarnate; his "hands must handle of the Word of Life." The Catholic Church rightfully, moderately, judiciously supplies this natural appetency; but before she can offer herself to the Irish heart, her place is seized by a bold and haughty intruder, who professes to do her work, and overdoes it, who intoxicate the appetite she ought simply to meet and satisfy.

Then again; the Irishman, as you all cannot but know, is strongly possessed with the love of antiquity. Antiquity in places, in customs, in families, in all things, and, above all things, in religion, is his chief enthusiasm. And he is right. In religion, that is truest which was first. The poor Irishman's reasoning is perfectly accurate. Many who profess to rectify his errors have not reached the soundness of his principle. Now the Catholic Church offers him this favorite object of veneration and respect. The Church (as you have, Sir, so ably shown this evening) of Patrick and Columba, bids him see in her the venerable antiquity that he loves. But she is superseded again by her wily antagonist. The Church of the middle ages, the Church of Lateran and Trent, comes forth robed in the plundered garments of the Church of St. Patrick; boldly declares that "*she* sits a queen," while exulting over her all but dethroned rival; boasts of primitive antiquity for customs which her own historians avow to be traceable to a few centuries back; calls on the Irish heart by all its love of the antique glories of primeval religion to embrace her cause; and thus presents to that true and trusting heart a modern fiction for an ancient truth, a phantom for an august reality, an intrusive and arrogant schism for the immortal Church of God. I might, continued the speaker, illustrate the same principle in many other instances, for instance, in that passion for sodalities and combinations, so characteristic of Ireland, and which is but the perversion of the blessed intercommunion of the mystical body of Christ—his Church; but you will easily follow out the subject for yourselves. All these things show us Ireland's religious disease, and her religious remedy. She is mocked with an image of the Church; she must be restored by its reality. Her heart craves, demands, yearns after the living, breathing, acting, visible Church of the Most High; an illusion—a pompous, decorated illusion—meets her gaze; she must embrace it, she adores the gaudy shadow, and is happy in a dream!

After many other observations, which we regret to be unable to insert, the speaker continued by enlarging on the value of the Church's ministrations, and, above all, of her education, to the progressive peace of Ireland itself. In helping us, said he, to educate Ireland through her own old national Church, her Church of fourteen, if not seventeen centuries, you are sowing the seed of great ultimate blessings. You may not thus, indeed, crush her existing disturbers, you may not destroy the power of those who now trade upon her imaginary grievances, and carefully disguise her real ones; but you may at least diminish the likelihood of similar calamities hereafter; you may cut off the entail, and blight the inheritance of sedition. And that Ireland, that the country of my dearest affections, the country whose every peasant bears within him the heart of a Prince, that such a country must at last be the country of true and primitive Catholicity, I will not bear to doubt. We have many bitter disappointments, but we shall not be disappointed for ever. I will not "despair" of the "Republic" of God in any of its provinces! He cannot—for even on the throne of heaven he bears a human heart and human sympathies—he cannot but look with purposes of mercy upon a people so formed for religion; he cannot decree for ever to leave them to the illusion that mocks their wishes. With the Catholic Church of Christ among them, they will at last recognise it; they will turn from the meretricious adornments which they have mistaken for beauty, to the simple majesty of the Spouse of Christ; they will learn to look for none of the miserable elements of this world in her who is "all glorious within."

And now—concluded the Rev. Speaker—we ask you to help us in one great branch of this work of restoration. Many and great as are your own demands, I doubt if any among them will be more really urgent in some of its aspects than this is. Noble was that structure which you lately erected as a Temple of the Most High among you; yet he who was foremost in that great effort would, I doubt not, be the first also to avow that there is a work even nobler still; that that Temple, splendid as it is, is but the shadow of one far more glorious, even the spiritual and eternal Temple of the living God, in whose behalf we this evening implore you. You who have erected the one, will you not help to strengthen the other? Will you not assist to deepen its foundations, to repair its feebler columns, to enable it to stand in all its majestic proportions, the mighty thing its founder would have it, "the Church of the living God, the pillar and ground of the truth?" (The Rev. Professor sat down amid enthusiastic cheering.)

The Vicar, in announcing that the business of the meeting had terminated, said that he felt deeply indebted himself, and he was sure that the assemblage before him would all feel deeply indebted to their kind brethren and friends, especially Professor Butler, for having laid these statements before them, and having called upon them to give their assistance and support to their brethren in the sister country. He trusted they would all be ready so to do, and that when they left that room they would inform their friends of what they had heard, and call upon them to come forward; and if they did not give very large contributions that evening, it would be the beginning of contributions which would be larger; and he would himself be most happy to receive any contributions that might be sent to him in furtherance of the cause.

The Doxology was then sung, and the meeting broke up soon after ten.

From the Aberdeen Constitutional.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The Annual General Meeting of this Society was held on Wednesday, in the Hopetoun Rooms, Edinburgh. The Right Rev. the Bishop of Ross and Argyll took the chair at two o'clock, when the rooms were filled by a most respectable body of Episcopalians.

On the platform, supporting the Chairman, were—the Earl of Rosebery; Lord Berriedale; the Bishop of Edinburgh; the Bishop of Glasgow; the Dean of Edinburgh; the Dean of Dunkeld; the Hon. and Rev. J. Sandilands; Sir James Ramsay, Bart.; Sir F. Walker Drummond, Bart.; Archdeacon Williams, Rev. Messrs. Ferguson, Suther, Bromehead, Drummond, Mackenzie, Mylne, Boyd, Johnson, Trail, Langhorne; Sheriff Cay; Major Maclaren; Messrs. Sandford, Lumsden of Pitcaple, Falconer of Falcon Hall, Walker of Bowland, Simson, jun., of Pitcorthie, Wm. Forbes, H. Robertson, W. Smythe, —— Rollo; Mark Napier, &c.

After prayers by the bishop from the chair,

The Rev. E. B. Ramsay, the Secretary, said—Right Reverend Chairman—We are now met for the third anniversary of the Society, and I feel confident that you will rejoice with us in finding, from this highly respectable and numerous assembly, that our friends are still interested in the objects which the Society has in view to promote, and are still disposed to second our endeavors. According to the strict letter of Rule 21, the office-bearers are elected at the annual meeting for the ensuing year; of course those noblemen and gentlemen who have hitherto honored us with their names, are requested to continue them. To our Vice-Patrons we have this year to add the respected names of the Marquis of Queensberry, the Earl of Home, the Earl of Glasgow, Lord Douglass. To the Vice-Presidents we have to add—Colonel Lindsay of Balcarres, J. R. Hope, Esq., Major Murray of Abercairney. It has pleased Almighty God to remove from us this year our Primus, the late President of the Society. In those offices he has been succeeded by the Bishop of Aberdeen, now our President. Of the late Bishop Walker every Christian must speak and feel with respect and affection—as an upright, a conscientious, and an honest man. He was a man of whom our humble Church may justly boast. None of her Prelates have identified themselves more entirely with her interests and her welfare. In the list of our Vice-Patrons, also, death has caused a melancholy blank—a blank so recent and so sad, as to make any allusion to it most painful. In the late Marquis of Lothian, our Church has lost a valuable friend. But, Right Rev. Sir, we only participate in a loss which, throughout this country, has been felt by all classes of society. His neighbors, his countrymen, his dependents, his friends, and his family—all share in this afflictive dispensation. He was truly endeared to all who knew him by the noblest qualities and kindest affections, and by those who knew him best will his memory be most cherished and respected. The Reverend gentleman then read the Report of the Society.

The Earl of Rosebery said—I have the honor to propose that the report, as read by the Secretary, should be approved of, and adopted by the meeting. I feel, perhaps, the better justified in taking a leading part in the proceedings of a society of this description, because, though I am a dissenter from the Church established in Scotland—though I am an ardent admirer of the liturgy and offices of the Episcopal communion, and deeply and warmly attached to her principles and discipline—I have, nevertheless, been at all times most forward to acknowledge the utility and excellence of the Presbyterian Church, and have never ceased to venerate a Church so long settled according to the declared opinion of the great majority of the inhabitants of Scotland. This feeling towards the two Churches—of deep attachment and affection to the one of which I am a member, but, at the same time, entertaining a perfect respect and a just value for the other as established in Scotland—I have not felt any hesitation, and trust I never shall, in coming forward to do all that is within my power to promote the success of this institution which has been formed, or which may hereafter spring up, in aid of the Episcopal communion which has been founded in this part of the United Kingdom. (Applause.)

After having heard the report which has now been read, every one who takes an interest in this subject must feel highly gratified by the details which are there given of the proceedings of the Society for the past year; and combined with what is known of the proceedings of former years, must excite feelings not only of gratitude for what has been done, but confirmatory of the propriety and excellence of the institution itself. (Applause.) It is well known that this Society confers important benefits upon those individuals to whom it gives aid; but, though well known to many, it may not be so strongly felt, that through this institution the benefits conferred upon vast numbers, either directly or indirectly, have been of a very superior description. Through the individuals supported by it, as clergymen, the Word of God has been taught to many according to the rites, and doctrines, and ordinances in which they conscientiously believe, and to which they are firmly and zealously attached; by the support of schools, also, the invaluable blessings of a useful and religious education have been conferred, in the remote districts of the country, on great numbers of children, who, but for the aid afforded by this Society, would have been left altogether without instruction. Nor, in alluding to this Society, can I avoid referring to the Episcopal Church of Scotland, out of which it grows. It is a poor Church, devoid of many—I might almost say of all—secular advantages. It has never obtruded itself, and I trust it never will at any time interfere with the conscientious feelings and opinions of other religious sects. (Applause.) It has commanded the esteem and respect, not only of those who may have happened to come in contact with it, but of those who, disinclined to her rites and offices, have yet admired her on account of the purity of her doctrines, and the piety and excellence of the administration at her altars. (Applause.) On these accounts, it was the more incumbent upon her members to come forward in support of a Society which has already accomplished such useful results, and, if possible, to extend the sphere of its actions. I conceive that this is the principle which may be said to have animated those who formed this and other kindred institutions in connection with the Episcopal communion. I feel I could add nothing more, after this report, of any utility, except to express the satisfaction which I feel on being appointed to move that this report be adopted, and circulated among the members. (Applause.)

Archdeacon Williams seconded the motion, which, with the others, were unanimously agreed to.

Sir James Ramsay said—In rising to move the resolution which has been confided to me, I cannot but feel that the honor which has thus been conferred upon me is unmerited. But I feel relieved from a sense of unfitness and responsibility by the nature of the resolution with which I am entrusted, which is to the effect, that the meeting are grateful to God for their past success, and would hail it as a pledge of future exertions. Now, though I have long been absent from this country, and have not been able to attend the previous meetings, I know enough of the proceedings of this Society from its printed documents, to feel persuaded that this resolution will be in full accordance with the feelings and convictions of this entire assembly. (Applause.) You have heard that a considerable addition has been made to the comforts of those who are entrusted with the spiritual charge of the poor in our communion, and that other sums have been applied to educational and other purposes. Such an application of the funds we know to be in strict accordance with the wishes of the Society at large. Of the power of continuing these benefits in future I have no doubt—to decline from these exertions would indeed be lamentable; but I should consider that, if we remain fixed at the point we have reached, that would be unsatisfactory—(Applause)—and my confident hope is, that we shall be able largely to extend the benefits we have already conferred. Perhaps you will allow me to express the high gratification I feel at the high position now occupied by the Episcopal Church. Her divine institution is evinced by her calm and dignified conduct while surrounded by tumults; while she shows no desire to embitter those evils, or to aggravate those troubles, from any prospect of possibly turning them to her own advantage. If she were to move to the right or to the left, perhaps she might enlarge her communion; but no such course can be permitted. She receives those who approach to her in meekness and humility; but for no advantages whatever will she make any compromise. (Applause.) He concluded by reading his motion.

The Rev. Norman Johnstone, of Kirkaldy, seconded the resolution, and spoke as follows: Right Rev. Sir,—I shall not apologise for presenting myself to the notice of this large and influential assembly. I have been requested by competent authority to second the resolution which has just been proposed, and I feel that I have been honored with a very distinguished privilege in being thus permitted to advocate, however feebly, a cause so sacred in its nature as the present, and in its ends so well calculated, under God, to advance the ministration of that portion of Christ's Church, the Episcopal communion militant here in this land. Of that Church, need I remind this assembly that it is a pure, a direct, and uninterrupted branch of the primitive Church of Christ? It will be admitted, that a creed, that the matter of our belief, is the substance of a Church, and that ours is that of the early Apostolic Church. A comparison of it with Scripture, with the commission vouchsafed to the apostles, and with the formularies of faith drawn up in ancient times, will abundantly testify that it is that which was established by the Nicene Council, and enjoined by the Council at Ephesus to be the creed of the Catholic Church, and it is that which, marvellously preserved in its primal form to the present time, is acknowledged by all of every denomination who continue steadfast in the faith, to be the most faithful transcript of the truth as it is in Jesus. And if aught could enhance our reverence and regard for this "form of sound words"—if aught could increase our anxiety for the preservation and advancement of the Church, which is the very casket in which this pearl of great price—this treasure of the Gospel—has been deposited, it would be the thought of the power and vigilance which the Lord himself has exhibited in its preservation, during the many dark and troubled ages through which it has passed uninjured; for while, as an eminent divine has eloquently expressed it—while a warfare, varying in its aspect, but unchanged, unmitigated in its malignity, was waged against the Church—while heresy, and superstition, and idolatry, and infidelity, wasted and assaulted from without, and even from within embarrassed, and undermined—while practices which pervert the judgment and debase the heart were enjoined as godly exercise—while doctrines of devils were promulgated and defended, as though they had been Christian truths—while men endowed with qualities to lead whole nations captive, lent themselves to the propagation of alluring or profitable falsehood, "and signs, and powers, and lying wonders, and all deceivableness of unrighteousness," were arrayed on their side against the cause of the Holy One and the Just—through all, this summary of our faith was still uplifted from the beleaguered Church as an ensign unchanged, unvitiated, undefaced—reproving the errors above which it was spread abroad—confronting and confounding the proud and subtle heresies of the East—admonishing the fond fancies and superstitions of the West—and never submitting to the mightiest and most unscrupulous of men, to become their instrument, never surrendering one trace of one of its momentous testimonies, and never admitting within its sacred legend one popular fallacy or one unnecessary truth; and thus has it been miraculously preserved even up to the sixteenth century, when the Council of Trent recognized it in its present form, as containing the faith against which the gates of hell should not prevail; for it was not until the Lord had provided "a faithful witness for the truth" in the Protestant Churches, and especially that of England and its branches, and had taught them to repudiate those errors and superstitions which had overlaid and deformed, but had never been incorporated with our creed, that the unholy hand of Romanism was suffered to innovate upon it, which then, and not till then, seizing upon false and fugitive opinions and pronouncing them eternal verities, embodied them in a new creed, that of Pope Pius IV., and enforcing them on men's acceptance as articles of belief necessary to their salvation, thus materially changed the charter of our salvation, and formally departed from the faith once delivered to the saints; and thus it is that Romanism, and not we, is proved to be a modern Church, of no later date than the creed of Pope Pius IV.—if a creed, if the substance of our belief forms the matter of a Church; and thus it is that Romanism, and not we, is seen to be guilty of the sin of schism, in departing from the ancient and Apostolic Church of Rome, which has now no existence, save as it survives in a Protestant communion.

Of this communion, thus perpetuating the primitive Church of Christ, the Episcopal Church of Scotland is a pure and integral portion. She subscribes to this heaven-guarded summary of our faith. She has not added, she has not diminished. She teaches its divine doctrines out of the eternal fountain of life, by the ministry of men whose order and authority, as coeval with the apostles themselves, being derived from them through the Anglican Church, whose uninterrupted succession has never been disputed, or at least has never been disproved. It was in the year 1661, as we learn from a report lately published by this Society, after various struggles, with the Presbyterian party, and various changes in the form of ecclesiastical government, that four Scottish ministers, amongst whom were Sharp and Leighton, were consecrated by the Bishops of England, and continued to govern the Church in Scotland, according to canonical order, till 1688, when Presbyterianism was finally established; but though the Episcopal, as the legal form of Church government, then ceased, the Scottish Bishops did not cease to exercise that spiritual authority, and perpetuate that succession, which they received from the Church of Christ; and thus it is that the present generation of Scottish bishops, priests, and deacons, derive through them their spiritual offices directly from the Church of England. From that period of 1688 to the present, the Scottish Episcopal Church has experienced various vicissitudes, has undergone changes and counter changes—changes of Providence, changes of mercies, and still greater changes of sorrows. But amidst them all, she has had but one faith and one Lord; for in the most fiery trials, in the very furnace of her affliction, one like the Son of God was still seen walking in the midst; and I may therefore say, in the language of our Apostle concerning the persecuted Church of old, we "were troubled on every side, yet not distressed; we were perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed."

(*To be continued.*)

INSTRUCTION IN VOCAL AND INSTRUMENTAL MUSIC.

THE undersigned, having recently established himself in this city, offers his services as an instructor of Vocal Music, the Piano Forte, Thorough Base and Composition, and the Flute. Having been for several years employed as an instructor of music, he flatters himself that he shall be able to give satisfaction to all who may favor him with their patronage. He will give lessons to individuals or classes, at his room, No 111 Nassau-street, or at private houses. Orders left at his room, or with Messrs. Firth, Hall & Pond, No 1 Franklin Square, will be promptly attended to.

BENJ. WYMAN.

REFERENCES.

Mr. S. B. Pond, Mr. George Andrews, Mr. J. A. Sparks, Mr L. B. Wyman, *New York*; Mr. Lowell Mason, Mr. H. W. Day, Mr. J. F. Warner, *Boston*.
New York, Oct 30, 1841.

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